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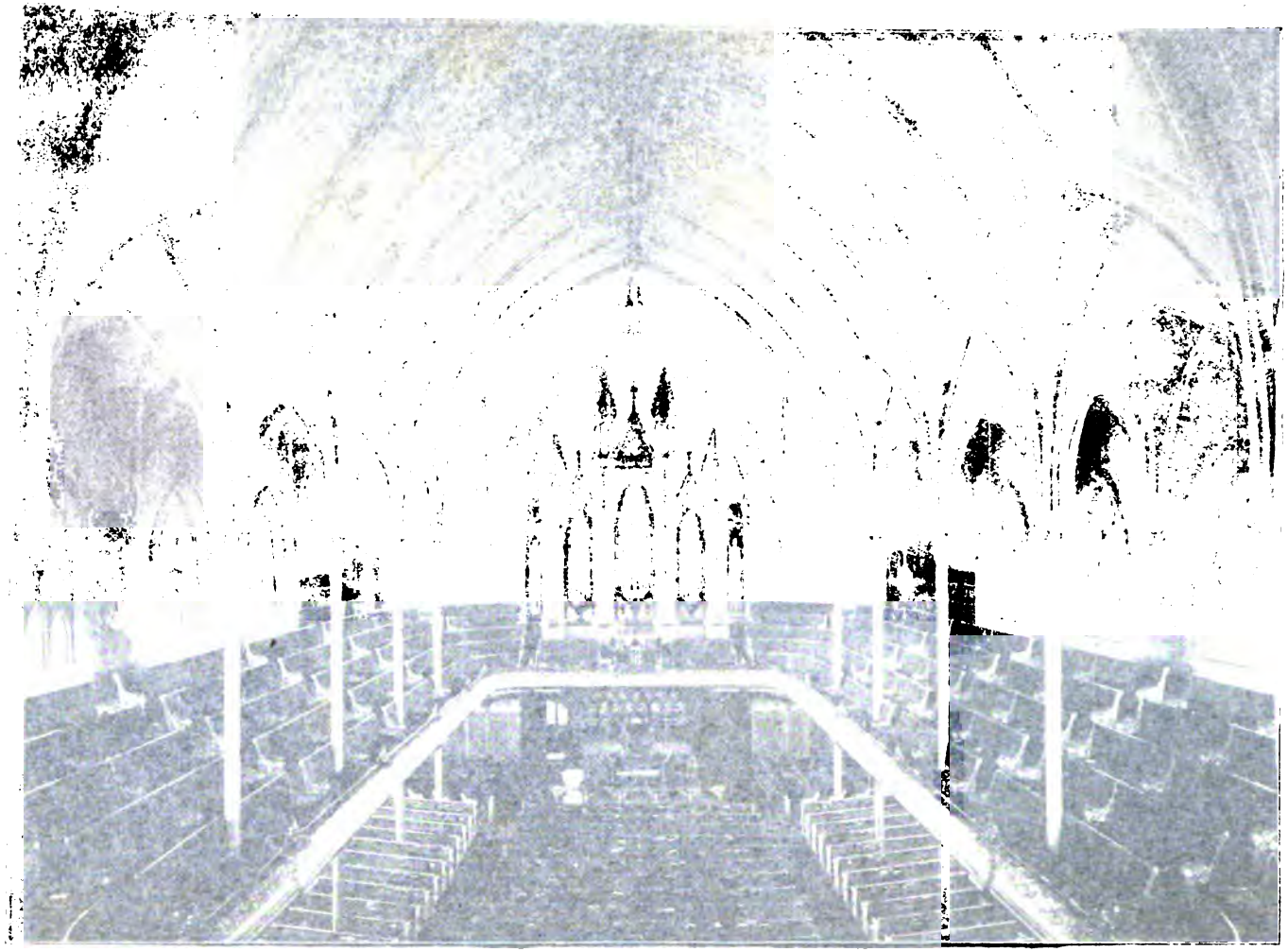

Interior Metropolitan Church. (Frontispiece).

Metropolitan Church

Interior Metropolitan Church. (Frontispiece).

THE

METHODIST CHURCHES

OF

TORONTO.

A History of the Methodist Denomination and its Churches in York and Toronto, with Biographical Sketches of many of the Clergy and Laity.

Compiled, Edited and Arranged by

THOMAS EDWARD CHAMPION,

Author of "History of the Royal Grenadiers," "The Anglican Church in Canada," "Four Famous Cathedrals," etc., etc.

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TO THE

REV. WILLIAM BRIGGS, D.D.,

BOOK STEWARD

OF THE

METHODIST CHURCH IN CANADA

THIS VOLUME IS RESPECTFULLY DEDICATED BY THE
EDITOR AND COMPILER,

THOS. E. CHAMPION.

TORONTO, November 1st, 1899.

PREFACE.

IN issuing the accompanying history of the "Methodist Churches of Toronto" to the public and to those who have subscribed for the work, it is not necessary to make more than a very few prefatory remarks.

The following pages do not attempt to deal otherwise than in a very superficial manner with the history of the large body of Christians known as Wesleyan Methodists throughout the Canadian Dominion or even in the Province of Ontario.

What has been the aim of the editor and compiler has been to tell as briefly as possible the history of the various congregations of Methodists which have assembled in what we now know as the City of Toronto (formerly the town of York), from the days of Simcoe up to the present period, the last year of the nineteenth century. As far as possible original records have been consulted before the history of any church or congregation has been finally compiled. As regards some of the congregations these records have been somewhat imperfectly kept, and in consequence some errors may have crept into the body of this work. In every case, though, accuracy of statement has been aimed at, and where inaccuracies and discrepancies may be detected by readers, they may safely assume that these are not due to the carelessness of the editor, but to the faulty information which has been given to him and accepted in good faith.

As regards the biographical sketches the editor has, wherever it has been possible, used the words given to him by the sender or writer of the biography. In some few cases biographies were sent in containing particulars of the person whom they referred to which it would have been unwise, if not in bad taste, to publish. These details have been omitted. In no single case, though, has any salient point in any biography which has been forwarded, or have any leading facts which have been contributed, taken out. Arranging and editing these biographies, in many cases writing them from very crude notes, has been a work of great labor and no little responsibility. In all cases the editor has tried to discharge his duties conscientiously and fairly.

With these very few words of explanation and preface, the book is issued to the public.

THOS. E. CHAMPION.

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THE HISTORY

OF THE

Methodist Churches in Toronto.

CHAPTER I.

Introductory.

THE word Methodism, as an etymological product or form, has no religious significance, nor any reference or relation to church polity. The work, which at length became distinctive, and which has increased so marvelously in the world, began at Oxford, England, in 1729, with Charles Wesley, who "induced a few other students to join him in observing weekly communion." This condition of things was found by John Wesley upon his return from Lincolnshire, was approved by him, and aided to the extent of his joining the infant association. Besides the weekly communion this infant association united in the study of the Greek Testament, in regular fasting, in observing stated hours for private devotion, in visiting the sick, the poor and prisoners, and instructing neglected children. "They never themselves adopted any common designation, but of the variety of derisive names they received from outsiders that of 'Methodists' prevailed, a sobriquet the fitness of which, indeed, as descriptive of one unchanging and inseparable feature of Wesley's character (which was impressed also on his followeres) was undeniable."

John Wesley was born at Epworth, Lincolnshire, England, June 17-28, 1703. His immediate ancestors were ministers of the Church of England, and of Puritan principles, and some of them suffered for nonconformity. His uncle, Bartholomew Wesley, was ejected from his living in 1662 by the Act of Uniformity, and John Wesley, brother of Bartholomew, suffered in a similar manner, being often fined and imprisoned for preaching contrary to law. Samuel Wesley, son of

John, gave great offence to his family by uniting with the Church of England, so much so that thenceforth they left him to his own resources. Samuel was the father of nineteen children, of whom Samuel, John and Charles attained to eminence. The mother of these children, Susannah Annesley, was the daugher of an ejected clergyman, was a woman of great force of character, of remarkable intelligence, and fervent piety, and she gave great attention to the education especially the religious education, of her children.

John Wesley's history is the history of a gradual but of a great development; but it is only in connection with the doctrine of "salvation by faith" that that history is referred to in this work. For two years he labored in Georgia, from 1736 to 1738, and when he returned to England, in February of the latter year he had already accepted this doctrine, although he had not then the same conception of the nature of faith that he afterward acquired, and which he taught for fifty years.

Miss Edgewood speaks of his journal, written on the homeward voyage from Georgia, as chronicling "that deep satisfaction which is felt whenever an earnest nature wakes up to the incompleteness of a traditional religion; and his after life, compared with his two years in Georgia, makes it evident that he passed at this time into a new spiritual region." And he himself writes that on March 5, 1738, he became fully convinced of the want of that faith whereby we are saved.

Up to that time Mr. Wesley had regarded faith as a union of intellectual belief and a voluntary self-submission—the belief of the creeds and submission to the law of Christ and to the rules and service of the church, acted out day by day and hour by hour, in "all the prescribed means and services of the church and in the general duties of life." From this definition of faith it will be seen that the element of the supernatural was wanting, as was also that of the personal trust for salvation on the atonement. The kind of faith possessed by Wesley up to the time of his conversion, March 24, 1738, he was at length led to perceive, "was essentially nothing else than an intellectual and moral act or habit, a natural operation and result, altogether different from the true spiritual faith of a Christian."

This new faith was that which changed Wesley from a ritualist to an evangelist, and sent him forth to preach a gospel which for years, if not for centuries, had been forgotten. It was an inspiration which made him a great preacher and

a great organizer, and which made him a "Methodist," in the highest and best sense of the word. It was in the next year, 1739, that Wesleyan Methodism was founded by Wesley, and the first "society," organized, and it was in 1839 that the centenary of Wesleyan Methodists was celebrated in many countries of the world. From time to time different societies were organized, all of which for years were maintained and considered as "unsectarian," but which all the while were developing into a new sect, and adding one more denomination to those already in existence, a consummation impossible to evade or avoid, as has since been found the case with the "Disciples of Christ," or "Christians," as they call themselves by way of pre-eminence.

The growth of Methodism has been remarkably great and rapid, and, as it would be but natural to infer, the Methodists have been during the 160 years of their existence divided into numerous branches. But the essential doctrines of all these branches are substantially the same, and may be briefly stated as being embraced in a system of evangelical Arminianism. But, in particular, Wesleyan divines hold to the doctrines of original sin, general redemption, repentance, justification by faith, or witness of the Spirit, and Christian perfection.

Having thus presented Mr. Wesley's view of the nature of the faith that saves, and the particular doctrines of most, if not all, Methodist churches, it is next necessary to briefly trace the history of Methodism in America, before taking up the history of the Methodist churches in Toronto. The beginnings of Methodism in North America are traceable to the year 1766, when a few pious emigrants from Ireland introduced the new religion into New York. In 1769 two preachers volunteered to go to America from England, the Rev. Richard Boardman and the Rev. Joseph Pelmoor, the former going to New York, the latter to Philadelphia. In 1771 two itinerants went out from England to America, Francis Asbury and Richard Wright. In 1773 Thomas Rankin went out, and it was he that held the first Methodist conference in America, in Philadelphia, at which time there were ten itinerant preachers and 1,160 members of this denomination in America.

Upon the breaking out of the Revolutionary war the English Methodist preachers became unpopular, and all but Francis Asbury returned to England, which fact greatly distinguishes Rev. Francis Asbury among the early Methodists in North America.

It is probably true that the first Methodists to appear in Canada were among the soldiers of General Wolfe in Quebec, who held meetings in their camps and barracks as early as 1763, and according to Daniell's excellent "History of Methodism," Phillip Embrey, Paul Heck and other Palatine emigrants, in 1774, together with their families, exchanged their homes in New York for others in Upper Canada, or in what is now known as the Province of Quebec. After residing in the vicinity of Montreal four years they removed to Canada West, now Ontario, settling in the township of Augusta, where they established a class. Other classes were established in different parts of the British provinces, and in 1787 a local preacher from the United States, named George Neal, established a home on the Canadian side of the Niagara river.

The Rev. William Losee was present in Canada in 1790-93, in the vicinity of Kingston, and in 1791 the number of Methodists in Canada was 2,795. The territory for about twenty years was included in the New York, New England, Philadelphia or Genesee conference.

Rev. William Case is considered the father of Canadian missions. Ordained by Bishop Asbury, he was presiding elder in Canada from 1818 to 1828. The other administrator of Canadian Methodism was Rev. Henry Ryan. One of the early English missionaries was the Rev. Enoch Wood, D.D. Born in Lincolnshire, England, in 1804, he entered the services of the Wesleyan Missionary Society in 1826, laboring for three years in the West India mission, and for nineteen years in the Province of New Brunswick. He was then appointed by the British Conference superintendent of missions in Canada, at which time he removed to Toronto.

The early Methodists in Canada had many difficulties to encounter in the prosecution of their religious duties. The Church of England had then a considerable following in the new country, which took occasion to annoy the new religionists in many ways. One of these methods of persecution was to prevent so far as possible the Methodist ministers from performing marriage ceremonies, which they presumed they had a right to do simply because they were regularly ordained ministers. Rev. Henry Ryan, whose name is one of the prominent ones in the early history of Methodism in Canada, was punished by a judge for performing a marriage ceremony, although there was no law in Canada prohibiting him from so doing. This was one reason for the Methodists in Canada desiring

to separate from the Church of England, another being that Methodists were sometimes charged with disloyalty to England, which led them to desire to change their relation to the Methodist Church in the United States.

However, a petition was forwarded to the General Conference of the Methodist Church, asking for the organization of a conference in Canada, which was granted, and on August 4, 1824, the Canada Conference was organized under the Presidency of Bishops George and Hedding. The organization of this conference did not, however, satisfy Mr. Ryan, neither did it diminish the hostility of Rev. Dr. Strachan, who was assiduously laboring for the building up of the Church of England in Canada. Mr. Ryan and others continued their labors in favor of independence until 1828. It was thought best to urge upon the General Conference the separation of the Canada Conference from the parent country, and the General Conference being satisfied that the Methodists in Canada desired to organize themselves into a Methodist Episcopal church, decided that they should have the privilege of so doing; hence at the session of the Canada Conference, held at Ernestown in October, 1825, the Methodist Episcopal Church of Canada was duly organized, the Rev. William Case being elected to the general superintendency *pro tem.*

Soon, however, new difficulties arose. The Wesleyan Methodists of England felt no longer bound to abstain from pushing their work in Upper Canada, and stationed ministers at certain points in this province. The result was a collision which led to a complete change in the polity of the Methodist Episcopal church, surrendering those particular features which distinguished it from the Wesleyan Methodist church, so far as church government was concerned, and it became a part of the latter body.

Quite a considerable body of Methodists, however, could not submit to the Union. They decided to continue the Methodist Episcopal church, and on June 25, 1834, held a conference at Cummer's church, on Yonge Street, at which only a small number was present. After several legal controversies, in which the property of the church was first decided by the courts to belong to the Methodist Episcopal church and afterward to the Wesleyan Methodists, each body finally secured and maintained a separate organization and a separate church property, which they maintained until the time of the general union.

The Methodist church is well represented in Toronto. From the beginning of

the English speaking colony now known as Ontario, the Methodist church has been an organization working for the good of the people. Toronto was founded by Governor Simcoe in 1794, and in that year the Province of Upper Canada was divided into two circuits, upper and lower. Little York, as Toronto was then called, was frequently visited by the evangelist, Rev. Elijah Woolsey, and it is believed that this pious minister of the Gospel laid the foundations of Methodism in this city. Little York was subsequently included in the Niagara, the Bay of Quinte, and the Home District circuits, the latter having been made a separate circuit in 1804. The preacher appointed to the Home District was the Rev. William Anson, who is said to have been gifted with that peculiar, rare and religious eloquence which in that "age of faith" proved so effectual. In 1805 the name of Home District circuit was changed to the Yonge Street circuit, Little York being the central point, and the Rev. Daniel Picket being the appointed preacher. From that time on for some years sermons were delivered and services held in school houses, private residences and hotels. Among the early settlers who showed much hospitality to the itinerant preachers, those early pioneers of Methodism in Little York, was a family named Dettar, as also did the Rev. Thomas Stoyle. In 1817 the Rev. David Culp was appointed to the Yonge Street circuit, and the Rev. James Jackson to the Duffin's Creek circuit, each officiating in turn at the York mission, and in this way regular Sunday preaching was supplied. During this year the first attempt was made to erect a church building in York, the honor of originating and carrying out the work being due to the Rev. Henry Ryan, who was for many years presiding elder of the district.

York was made a separate station in 1827, and Rev. William Ryerson was the preacher, brother of the distinguished educator, Dr. Egerton Ryerson. Rev. William Ryerson was succeeded by Rev. F. Metcalf, Rev. W. Smith, Rev. J. Ryerson, and Rev. A. Irvine, and at the Conference of 1833 a union was effected with the British Conference. Previous to this time the Methodists of Canada had been connected with an organization in the United States, this union being broken up in 1840, and restored in 1847, by the Conference which met in Toronto that year.

For many years during the early history of Toronto, there were four different branches of Methodists in the city: 1. Those belonging to the Canadian Confer-

ence. 2. Those belonging to the British Wesleyan Church. 3. The Primitive Methodists, an offshoot from the Wesleyan Methodists of England; and, 4, those calling themselves New Connexion Methodists, another offshoot from the same source. These several branches of the denomination taught the same doctrines, had the same mode of worship, and practically the same church government. Why, then, did they so long remain separate? The causes were at least twofold; political and social. If a man were a British Methodist he was at once set down as a high Conservative in politics. The Primitive Methodist Church contained the Radicals, and the New Connexion people were somewhat doubtful, containing members of both political parties. The Canadian Methodists were also made up of both Tories and Radicals.

By 1826 the membership of the first Methodist church in Toronto had reached 200. Up to this time there had been no resident minister. Most of the time there had been preaching but once in two weeks, but now services began to be held more frequently, every Sunday, in fact. The next year the town was separated from the country, and a preacher was stationed in the town to look after the interests of the congregation at what was then called the "White Meeting House." The preacher thus stationed at York, as has been already intimated, was the Rev. William Ryerson, "a man of wonderfully persuasive eloquence," who was succeeded the next year by the Rev. Franklin Metcalf. This year, Methodists in Canada were set off as an independent branch of the church.

When the *Christian Guardian* was commenced, in 1829, Rev. Mr. Metcalf acted as assistant editor to the Rev. Egerton Ryerson. Mr. Metcalf was educated as a physician, but gave up the practice of medicine to become a preacher, and it is said that he was an excellent scholar, and one of the best preachers of his day. After remaining pastor of this church two years, he became presiding elder.

As stated above, Methodists became independent in Canada in 1828. Rev. William Case was appointed chief superintendent, *pro tem.* During the same year a committee was appointed to correspond with the British conference with the view of establishing a friendly relation and intercourse between the two connections. In 1830 a constitution for the Upper Canada Academy was adopted, and a movement begun for the securing of funds for the erection of a building. This movement resulted in the University of Victoria, and in 1831 each minister

was requested to appropriate his marriage fees towards the erection of the academy. In 1832 a delegation was sent to England, the result of their mission being a union with British Methodism the next year. The Rev. George Marsden was sent out as the first English president of the conference, which conference was held in the town of York in October, 1833.

All the circumstances above related were of great consequence to the Methodists of Toronto, this name being given to the city about this time.

A new church building was then soon to be erected, a site therefor having been procured on Newgate Street, now Adelaide, nearly opposite the present post office. The building was ready for occupancy in 1833. The Rev. Alexander Irvine was the last minister in the old frame church, and was the first in the new one, which was a substantial and commodious brick one, and lasted the congregation for many years. Many scenes of great interest occurred while the church was on Adelaide Street, controversies in the church as well as in political circles being the rule of the day. The insurrection of 1837, sometimes known as the "Patriot War," was felt throughout the entire country. Jealousy existed among the different Methodist bodies, which did not tend toward religious prosperity. The union of the two branches of the Church lasted until 1840, and then it was dissolved, and another seven years of strife succeeded, attended with discord and local rivalry. But, notwithstanding these troubles, the city continued to grow in population, and there was also a large increase in the membership of the Methodist churches therein.

In 1847 another union between the British and Canadian conferences of Methodists was effected on such a basis that both sides were better satisfied than before. Activity in Methodism prevailed, revivalists were employed and revivals followed. Great zeal was manifested, and the churches grew apace. From that time Methodism prospered abundantly.

At this time certain questions, which were vital to the prosperity of the country, still remained unsettled, such as the Clergy Reserve question and that of the Provincial University, which subjects were closely allied to the policies of the day. The editor of the *Christian Guardian* took strong ground on these questions, and in so doing gave great offence to the Methodists who differed with him upon the merits of the questions involved in the discussion. A manifesto was prepared and signed by forty men, remonstrating with the editor upon what

they considered the prostitution of the *Guardian* to political purposes, the remonstrance being taken to him for insertion in the *Guardian*. Upon the declination of the editor to publish the manifesto it was taken to the Toronto *Herald*, in the columns of which it appeared. The forty men who signed this manifesto went in a body out of the Adelaide Street church, uniting with other Methodist churches in Toronto. They were known by the euphonious title of the "Forty Thieves"; and while the discussions and dissensions interfered for a time with the growth of Methodism in Toronto, yet there was a power in the Church for good which could not be permanently destroyed.

A circumstance occurred in 1836 which led to the secession of certain leading members of the Church. In 1834, an evangelist, named Rev. Mr. Caird, of the Apostolic Church—or, as they were otherwise known, the Irvingites—first visited Toronto. Remaining then but a short time he returned in 1836, and was followed by others. They were invited to preach in the Adelaide Street church, and continued to occupy the pulpit for some time, and until they began to think they had a right to a place there. In the meantime, the peculiarities of their doctrines began to attract attention, among other features being the practice of speaking in unknown tongues. This was more than the authorities of the Church could tolerate, and when the Irvingites were invited to leave several influential members of the Church left with them. Among them was the Rev. George Ryerson, eldest of the Ryerson brothers, who became the first "angel" of the Church. Mr. William Patrick and other leading men were led away from Methodism, and became chief men among the Irvingites.

In those days, also, noted revivalists were brought over from the United States, some of them men of mighty power. Among these revivalists was the Rev. John N. Maffit, who was chaplain for some years of the lower House of the Congress of the United States. His influence with young people was very great, and through his labors many of them joined the Church. Rev. Mr. Maffit found a grave on the banks of the Mississippi river, in the far-off country of Arkansas.

After the George Street church was closed on account of the re-uniting of the British Wesleyan Methodists with the Methodists of the "White Meeting-house," already narrated, it was ascertained that there were still a few Methodists who preferred the English conference, and who wished to continue their worship under the London Wesleyan Missionary committee. Hence the George Street

church was re-opened by Messrs. Richey and Stinson. For some time this was the leading church for the British Methodists in Toronto, continuing so until the Richmond Street church was opened. Since then the old church has had a curious career, having been in turns an Orange hall, a Unitarian church, a blacksmith shop and a dwelling-house. But it had a glory peculiarly its own. Its ministers were men of religious zeal and of great power, seldom excelled, or even equalled. They were the Revs. Richey, Stinson, Davidson, Hetherington and others, whose names are now recalled.

In 1845 the congregation removed to Richmond Street, from which church the following are offshoots: The Queen Street church, Yorkville church, Berkeley Street church and Elm Street church. The ministers stationed at the Richmond Street church were the Revs. W. M. Harvard and R. Cooney, D.D. Mr. Harvard was one of the young missionaries who, in 1814, sailed for India with Dr. Coke, who died on the way out, Mr. Harvard reading the burial service over Dr. Coke's remains. After remaining in Ceylon some years, Rev. Mr. Harvard returned to England, and subsequently came to Canada, where he remained until the union of 1847. Dr. Cooney was educated for the Roman Catholic priesthood, and upon his conversion to Protestantism he became a preacher.

It has been stated that the first Methodist church in Toronto, now named the Metropolitan, moved to their new building on the corner of Adelaide and Toronto Streets in 1833. The membership at that time was 255, and the congregation continued to worship there until 1870, when they removed to a temporary tabernacle while the present magnificent church edifice was being erected.

The plans for this new structure were prepared by Mr. Langley, and the corner-stone was laid by Dr. Ryerson on August 24th, 1870. The church was formally opened in March, 1872, when Dr. Tiffering of Newark, N. J., preached to an overflowing congregation. The pastors appointed to this church since 1872 have been as follows: 1872, Dr. Cochrane; 1873, Dr. Jno. Potts; 1876, Dr. Wm. Briggs; 1879, Dr. Jno. Potts; 1882, Dr. Hugh Johnston; 1885, Dr. E. A. Stafford; 1888, Rev. Le Roy Hooker; 1891, Rev. J. V. Smith and Rev. W. J. Smith; 1893, Rev. James Smith; 1894, Rev. James Allen; and in 1897, Rev. R. P. Bowles.

The Sunday-school of the Metropolitan church was founded November 18th, 1818, and from this time to 1820 the superintendents were William Patrick, Jesse Ketchum and W. D. Morrison. From 1820 to 1830, the superintendents

were William Carfrae and Alexander Hamilton. In 1832 the Sunday-school was moved to the church on Adelaide Street, where it increased in numbers very rapidly.

The superintendents of this noted Sunday-school from 1832 to 1866 were as follows: 1832, Alexander Hamilton; 1834, George Bilton; 1836, J. Beatty; 1843, James Hodgrow; 1847, J. Lawrence; 1850, M. Lavell, M.D.; 1854, Archibald McCallum, and, in the same year, John Holland; 1855, John Murphy; 1860, William Blight; 1861, Fuller Smith, Dr. Bull and W. H. Kerr; 1862, C. W. Coates; 1865, J. Butler; and in 1866, William Nixon.

In 1872 the school was removed to the new church building, the present fine Metropolitan church, where it has ever since been conducted with success. Among the superintendents since that time have been Thomas Nixon, James Patterson, James Boustead, Alexander Mills, and A Carrick, the latter of whom has been the superintendent since 1895.

CHAPTER II.

Before the First Chapel.

WHOSO would stand upon Wells' Hill, or other northern eminence, and looking southward on the beauteous city sloping gradually to its land-locked bay and the great lake beyond, and view its myriad churches everywhere throughout its length and breadth, whose tall spires, gleaming in the sun, point, like index-fingers, to the azure skies whither the Son of God himself ascended to sit in glory at the Father's side—the solitary hope and life indeed, for tired and worn humanity, spent, as it is, in its long, losing battle with death and sin—would find it difficult to realize that only eighty years ago this wide-spreading city, with its miles of streets and palatial buildings, with its shaded avenues and tree-clothed parks, was but a village nestling near the inland sea, wherein as yet not one church of Methodism had been erected and dedicated to the worship of the living God.

It is a moral certainty that in the year 1795 the Rev. Elijah Woolsey was the first Methodist divine to preach the gospel in Toronto when the present metropolis was but a collection of less than twenty houses.

He was born July 26th, 1771, in Marlboro, Ulster County, New York. His parents were pious; his mother especially was deeply devoted to God, and no doubt imparted to him early religious instruction.

He was early converted to God, and at twenty years of age entered the itinerant ministry in the State of New York. In the year 1794 he volunteered his services for Canada, and in the following year he received the appointment of the Bay of Quinte District, of which Toronto was then the westerly point. His companion in this missionary enterprise was James Coleman, another dauntless, heroic man of God. Not only was Canada then an unsettled land, destitute of the comforts of civilized life, but the road to it from the State of New York for some hundreds of miles was through an almost unbroken forest. The story of their long and perilous journey to the hyperborean north reads like a romance. John Bailey, of Monlinette, acted as their guide. They came by canoe up the Mohawk river to Fort Stanwix, where by a short portage they entered Wood

creek, which flows into Oneide lake, which in turn discharges its waters by the Ononda river into Lake Ontario, which they entered where Oswego now stands, and then coasted along its shore and crossed to Kingston, where, after a journey of incredible toil and hardship, sleeping from fifteen to twenty nights in the woods, they arrived safely. Toward the end of the trip their provisions ran out and they were reduced to a single cracker per day each.

He was a man of wonderful personal magnetism and his preaching was accompanied with power from on high. Though of great benevolence of character and amenity of manners his oratory showed in many ways the dauntless courage that characterized him. He spent two years in Canada, returning again to the States, where, after laboring in the ministry for forty-four years, he died at his residence in Rye, in the State of New York, at the advanced age of seventy-eight.

The greatest of the early preachers who visited Little York in its infancy undoubtedly was Nathan Bangs, who passed through the settlements like a flaming evangel.

He was born in the Eastern States in 1779, where he received a good New England common school education, although his father failed in his project of giving him a classical one. Subsequently, that father, who was self-instructed, taught him the art of surveying. At the age of thirteen his father and family removed to what was then a wilderness part of New York, somewhere on the east branch of the Delaware. While there, the family were in great distress for a time on account of his mother and little sister who were lost, and spent a night in the woods. During their residence in that place, Nathan sometimes heard the Methodist preachers, who had followed up the settlers to their wilderness homes, and by whom all the family, except the father, were ultimately brought into the Methodist Church. Three of his brothers, as well as himself, finally became preachers. For the present Nathan repelled conviction, and provided a salve for his conscience by finding subjects of sarcasm in the humble servants of God. Impelled by the pioneer spirit of the age, on the 9th of May, 1799, he started for the still further wilds of Canada. He took his surveying instruments with a view to his exercising his profession in a country which promised to furnish ample opportunities for its employment. He was accompanied by a devoted sister and her husband. Their way lay through the forest, and the only convey-

ance for the lady and their few effects was an ox-sled. They passed by the spot where Buffalo now stands, where they found only two or three log huts. They crossed Niagara at Fort Erie, and coasted downwards to the neighborhood of the great cataract. The poetry of his nature was fed by its ceaseless roar—the dark woods stretching away on every hand—and by the reading of Milton's Poems, Bunyan's Progress and Hervey's Meditations, which he found in a small but well-assorted private library. Through his pious sisters' exhortations and the salutary influence of the Rev. James Coleman's goodly character and conversation, whom he found laboring in the settlement, he was prepared for the more mature counsels of the Rev. Joseph Sawyer, who succeeded him, and through whose instrumentality he was converted and joined the Church. In 1801 he began to preach and received an appointment on the Thames River, where his great abilities and transcendent spirituality became manifest in a marked revival of religion there. He has told the story of his early itinerancy himself, and the experiences that he passed through in and near Little York we copy word for word.

"On the 7th October, 1802, I set off in company with Joseph Jewell, the presiding elder, for the Bay of Quinte circuit. We had a terrible road to travel from the head of Lake Ontario to Little York, as it was then called, now Toronto, over hills and creeks, through mud and water, but at last arrived in safety. We had an appointment for preaching in Yonge Street on the evening of the next day. After the sermon by Mr. Jewell I gave an exhortation. The people requested that I might be left for a few days to preach in the neighborhood. I accordingly stayed behind, with the understanding that I should go on in a short time. At the time appointed I set off, but was taken sick with influenza on the way. Being tenderly nursed in the house where I stopped, I soon recovered, mounted my horse, and rode some miles, when my faithful animal was taken sick and the next day died. Here, then, I was alone in a strange place, without money, without a horse, and, as far as I knew, without friends. I trusted in God alone, and He provided for me. In about half an hour, during which I hardly knew which way to turn, a gentleman came along and offered to lend me a horse, on condition that I would defer my journey to the Bay of Quinte, and agree to remain in those parts preaching for some time. I thankfully accepted his offer, mounted the horse, and went on my way rejoicing up to Little York. The settlements in

this part of the country were all new, the roads extremely bad and the people generally poor and demoralized. Our occasional preachers were exposed to many privations and often too much suffering from poor fare and violent opposition. Seth Crowell, a zealous and godly itinerant, had travelled along the lake shore before me, and had been instrumental in the awakening and conversion of many of the settlers, so that some small societies had been formed; but they were far apart, and I found them in a dwindled condition. On Yonge Street, which was a settlement extending westward from Little York in a district line for about thirty miles, there were no societies, but all the field was new and uncultivated, with the exception of some Quaker neighborhoods. Among these 'Friends' I formed some pleasant acquaintances." He had met with some of them in the scenes of his earlier ministerial labors. They liked his earnest spirit and his doctrine, though they disapproved the practical system of Methodism, especially its organized ministry. Sometimes travelling at a distance from their settlement, they would join his log cabin congregations, and after the sermon rise and bear their favorable "testimonies." One of them hearing him on his first circuit was so inspired and delighted by his fervent discourse as to ask "liberty to testify," and then proceeded to say that, while listening, "It was given him to rise to the blessed vision of the Revelator; he saw the angel, bearing the everlasting gospel, flying through the midst of heaven. This is the everlasting gospel which they had heard that day," and the good Quaker went on to support his Methodist brother with a home-directed exhortation to the wondering people. The two speakers had an agreeable interview after the service, and comforted each other on their way heavenward. The itinerant always afterward liked the 'Friends,' though he deemed some of their peculiarities unscriptural, and frankly told them so. He resolved now to visit their settlement along the extended "Yonge Street" route.

He set out on a winter's day with the determination to call at as many houses as possible on the way and give a "word of exhortation" to each. At every door he said: "I have come to talk with you about religion and to pray with you. If you are willing to receive me for this purpose I will stop; if not, I will go on. Only one repulsed me through the entire day; all others heard my exhortations, and permitted me to pray with them. I entered one house where I found the family at dinner. I talked with them for a while and then proposed prayer.

When I arose from my knees the man was in a profuse perspiration, and, looking me in the face, with much emotion said, 'Sir, I believe you pray in the Spirit.' I gave him a word of advice and left him a thoughtful, perhaps an awakened, man.' Some, however, held eager disputes with him on theological questions, and most were more inclined to show their rustic skill in polemics than to join in his earnest devotions; but all treated him kindly except a stout High Churchman, a rude emigrant, who avowed himself to 'be of the High Church of England, and a believer in her Articles and Prayer-book.' He became so enraged at the preacher's citation of the Church Catechism on the sacramental sign of 'inward spiritual grace—a new birth unto righteousness,' that he vociferously threatened to 'pitch him neck and heels' out of the cabin, and would probably have done so had it not been for the interference of his daughter."

He delayed much on this route, preaching often and with success. "There was quite an awakening among the people," he writes, "and many sought redemption in the blood of Christ, so that several societies were formed. But there was a marked line of distinction between the righteous and the wicked, there being but very few who were indifferent or outwardly moral to interpose between them. All showed openly what they were by their words and actions, and either accepted religion heartily or opposed it violently; the great majority. though most of them would come to hear me preach, were determined opposers, Such is the character of frontier communities. Moral restraints are feeble among them; conventional restraints are few; the freedom of their simple wilderness-life characterizes all their habits; they have their own code of discourse, and sometimes of law itself. They are frank, hospitable, but violent in prejudice and passion, fond of disputation, of excitement, and of hearty, if not reckless, amusements. The primitive Methodist preachers knew well how to accommodate themselves to the habits, as also to the fare, of such a people, and hence their extraordinary success along the whole American frontier. Their simple and familiar methods of worship in cabins and barns, or under trees, suited the rude settlers. Their meetings were without the stiff order and ceremonious formality of older communities. They were often scenes of free debate, of interpellations and interlocutions; a hearer at the door-post or the window responding to, or questioning, or defying the preacher, who 'held forth' from a chair, a bench, or a barrel, at the other end of the building. This popular free-

dom was not without its advantages; it authorized equal freedom on the part of the preacher; it allowed great plainness of speech and directness of appeal. The glimpses afforded by some of the reminiscences of that day include crowded congregations in log huts or barns—some of the hearers seated, some standing, some filling the unglazed casements, some thronging the overhanging trees—startling interjections thrown into the sermon by eccentric preachers—violent polemics between the preacher and headstrong sectarists, the whole assembly sometimes involved in the earnest debate, some for, some against him, and ending in general confusion. A lively Methodist hymn was usually the best means of restoring order in such cases. Our itinerant was never confounded by these interruptions. He had a natural tact and a certain authoritative presence, an air of command, qualified by a concessive temper, which seldom failed to control the roughest spirits. He was often characteristic, if not directly personal, in his preaching; sometimes with quite naive, if not ludicrous results. On one occasion he was contrasting the characters of the righteous and the wicked. "When an apparently well-meaning man," he writes, "sitting before me, said aloud: 'How do you know that, sir?' I made him no reply, but proceeded with the delineation of the godless character, and then remarked: 'It matters not what your condition or name is, if you do thus wickedly you will be damned!' He arose, bowed very respectfully, and said: 'My name is Benaiah Brown, at your service,' and sat down again. Some of my friends, thinking he wished to make disturbance, went toward him to put him out of the house. I requested them to let him alone, as he had not disturbed me at all, but seemed full of respect. After the meeting he remained, and, in conversation with him, I asked him how he came to address me in the manner he did. He replied: 'You described my character so accurately that I thought you knew all about me, and that I might as well give you my name and have done with it.' I gave him some good advice, and we parted on the best terms. He was a stranger in the place; the Word had evidently taken hold upon his heart, and I may hope its effects were lasting."

A more direct case occurred in a settlement about ten miles from Toronto. "There was," he says, "a great awakening among the people, but an inveterate fiddler seemed set on by the great adversary to contest the victory with me inch by inch. He had earned considerable money as the musician of the winter-

night dancing parties of the settlers; but he was now willing to fiddle for nothing if they would meet to dance and frolic rather than to pray. He contrived every possible method to keep the young people from our meetings. For some time he carried his purpose with a high hand, and the war was at last fully opened between us. One Sabbath morning, however, I fairly caught him. I was preaching on Gal. v., 19-21, and when I came to the word 'revelings' I applied it to his tactics, and said, 'I do not know that the devil's musician is here to-day; I do not see him anywhere!' But he was sitting in a corner out of my sight, and he now put out his head and cried out, 'Here I am; ha! ha! ha!' making the place ring with his laughter. 'Ay,' said I, 'you are there, are you!" and turning toward him, looked him full in the face, and addressed myself to him in language of rebuke and warning. I finally told him that if he did not cease alluring the young people into sinful amusements I would pray God either to convert him or take him out of the way, and I had no doubt that God would answer my prayer.

"The power of God evidently fell upon the assembly; a divine awe seemed to overpower them. The guilty man began to tremble all over like a leaf, and turned deathly pale. He finally got up and rushed out of the house. He went home, burned his fiddle, and we were thenceforth rid of his interference with our meetings and his opposition in the community." He sometimes had ruder encounters. "I had," he says, "an appointment to preach in a small cabin, the family of which was too poor to entertain me conveniently over night. I, therefore, intended to return, as had been my custom, about six miles, after the sermon, for lodgings. I was overtaken on my way to the place by a sleigh with three men in it. I turned my horse out of the road and let them pass me, but they no sooner did so than they stopped and began vociferating blasphemies and blackguard language at me, and if I attempted to pass them they would drive on, obstruct the way, and thus prevent my going forward. In this manner they continued to annoy me about half an hour, keeping up an unceasing stream of Billingsgate; I made them no reply. They at length drove on, and left me to pursue my way in peace. In the evening as I rose up to preach these three men stood looking in at the door, and as I was standing at the door-post, they closed the entrance, and were close to my right hand. I requested them to take seats; two of them did so, but the other kept his place. I gave out for my text Dan. v., 27:

'Thou art weighed in the balances and art found wanting.' In the introduction to the discourse I made some remarks about Belshazzar's impious feast, enlarged on the prevalent drinking habits of the settlers, and observed that there were people who were not contented to drink in taverns and in their own houses, but carried bottles of wine in their pockets. The man who still stood at my right hand had a bottle in his pocket; he drew it forth, shook it in my face with an oath, exclaiming, 'You are driving that at me,' and kept up a continual threat. The owner of the house, who was a warm friend of mine, instantly arose, with two or three others, all trembling with indignation, and came toward the offender to seize him and thrust him away. Perceiving their design, I feared there would be bloodshed, and requested them to desist and take their seats, for I was not afraid of my opposer. They sat down, but this only seemed to enrage the man still more. He kept on swearing, with his clenched fist directed at me; but I continued my discourse unmoved by his threats, until I finally called on the God of Daniel, who delivered him from the lions, to deliver me from this lion-like sinner, when suddenly he escaped out of the door and fled; his two companions followed him, and we ended the meeting in peace. My friends, fearing I might meet with some peril should I attempt to return that night, as it was supposed that these ruffians knew that I intended to do so, persuaded me to stay all night. It was well I did so, for these men lay in ambush for me, and seeing a traveller—a Mr. Hall—approach on horseback, one of them said with an oath, 'There he is, let's have him,'" blaspheming and cursing him as the Methodist preacher. They caught him, and were preparing to wreak their vengeance upon him, but soon discovered that they had committed an egregious and dangerous blunder.

The assailed traveller, seeing his peril, turned upon them boldly, and showing a hearty disposition to fight, notwithstanding the odds against him, and using a style of language surprisingly like their own, they became convinced that he could be no Methodist preacher, and took to their heels. "Thus God saved me from these ravening wolves. I blessed His name, and learned to trust more than ever his protecting providence. No little good resulted from this incident; it raised me up many friends; opposers even became ashamed of the malicious rowdies, and were ready now to defend me. In the midst of all these strange scenes I

enjoyed great peace with God; I had constant access to Him in prayer, and went on my route rejoicing that I was counted worthy to suffer for His name's sake. I passed on from settlement to settlement preaching and praying with the people; the Divine Spirit was poured out upon them, and many were converted. Some of the neighborhoods were extremely poor; in some the people had not yet a single stable for the accommodation of my horse. I carried with me oats for him, and, tying him to a tree, left him to eat at night, and ate and slept myself in the same room in which I preached. This I had to do frequently; but God was with me, blessing my soul and the people."

On the first of January, 1802, he set off to attend some preaching appointments which he had made along the lake shore. The journey was to afford him some further examples of frontier life. "The roads," he says, "were bad, most of the country being new and in some places a continuous forest of from ten to fifteen miles extent. About sunset I came to a creek the bridge of which was so broken that my horse would not cross upon it, neither could I lead or drive him over the ice as the middle of the creek was not frozen, but the current ran rapidly, making a noise with the broken ice that frightened him. I went up and down the stream for a considerable distance in the snow and ice to find a place on which I might cross. I was more than an hour in making this useless effort. Being compelled either to stay in the woods all night or to return, of the two evils I chose the last. I found on my way back an Indian trader's house, where a number of people were assembled to celebrate the New Year. They were singing, dancing, and drinking at a high rate. I offered money if any two of the men would go with me and help me over the creek; but no one would consent, for the night had fallen and it was cold. The man of the house assured me that if I would stay with him over night I should be well treated. I accordingly put up my horse and entered the house. I declined the whiskey that was offered me, but told the woman of the house I should be thankful for something to eat, as I had eaten nothing since early in the morning. She kindly prepared me a good supper. Seating myself by the fire, I commenced a conversation with a woman on the subject of religion. I found that she was a back-slidden Baptist; while talking with her one and another drew near and formed quite a group of listeners, until finally so many assembled around me that the dance could not go on. A large, athletic man now stepped up to me and said, 'Sir, if you will

remain here you must be civil; you must not preach.' I replied, 'I am not preaching; but as Providence has cast my lot among you, I think it my duty to talk with those who are willing to hear me on the things that make for their eternal peace. You will not deprive me of this privilege, will you?' 'No,' said he, 'but we must dance,' and he seized the woman and dragged them out upon the floor, and resumed the dance with increased hilarity. This they continued until nearly midnight. I then said to the chief trader, who had become very friendly with me, 'With your permission I will address a few words to the people.' He assented, and requested them to give attention. I arose and addressed them in substance as follows: 'It is now midnight and the holy Sabbath has begun. You have amused yourself with dancing, I think, long enough to satisfy you, if not to fatigue you, and if you continue it longer you will not only transgress the law of God, but likewise the law of your country. I advise you, therefore, to desist and retire to your rest.' They complied so far as to cease dancing.

"But the Indian trader came to me and said, 'The Indians are encamped a short distance from us, and they expect a dance here, as I have promised them one.' He asked my permission to let them have it. I replied that I had no control over his house, or the Indians, but if he would dispense with the revel he would highly gratify me, and, I doubted not, would please God. He rejoined that as 'he had promised them the dance they would expect it, and would be greatly incensed if they were denied it.'

"He then went to the door and gave the Indian 'whoop,' and down came the savages, and began an Indian dance, which, with their drumming upon an old pan, their frequent yells, their stamping and bodily distortions, presented a spectacle fit for pandemonium. I requested the trader to assist me in conversing with them. To this he assented, when the chief of the Indians presented himself before me with great dignity and gravity. I asked him if they knew whence they had descended. He replied, 'Yes, the Great Spirit at first made one man and one woman, placed them on an island about an acre in size; thence they were driven off for an act of disobedience to the continent, and from them they had all descended.' I then gave him an account of the creation of the world, of man in particular, of his fall and its consequences. I asked him if he had ever heard of Jesus Christ. He replied, 'No.' I then gave him an account of our Lord's birth, His life, miracles and teachings, His sufferings and death. While describ-

ing the death of Christ, the chief pointed to his heart and lifted his eyes and hands towards heaven, apparently filled with amazement. When I had concluded he clasped me in his arms, kissed me and called me father, and entreated me to come and live with him and be the teacher of his people. After assuring him of my affection for them, and the deep interest I felt for their eternal welfare, I told him that I could not comply with his request, but hoped the time was not distant when a Christian teacher should be sent to them. They then retired to their encampment.

"But the worst of this strange night was yet to come. There were two traders present, one of whom, the head man, had become intoxicated and still wanted more liquor; the other refused to let him have it. The dispute ran high, and the drunken trader raised his fist to strike the other, when I stepped in between them and averted the blow. He then swore that if he was not allowed more whiskey he would call the Indians and fall upon and murder us all. He accordingly went to the door, gave the horrible 'whoop'; and the Indians came rushing to the house. Meantime, those within armed themselves as well as they could with sticks and clubs, determined to defend themselves to the utmost. I shuddered for the consequences. The enraged man than said, 'Here are my guards at the door. If you will give me more whiskey, well; if you will not, they shall fall upon you, and we will murder you all.' 'Will you?' the other exclaimed, and lifted his arm to strike him down. I again stepped between them and placing my hand upon the drunken man's shoulder said, 'Come, my friend, let us go to sleep. If you will be my friend, I will be yours!' He consented. We laid down upon a bed, and in a few minutes he was asleep. I then arose; the Indians had retired to their camp, and at dawn of day I started on my way, persuading two men to accompany me to the creek and help me over by laying logs on the broken bridge. I passed on, praising God for delivering me from the perils of the dismal night and for enabling me to prevent the shedding of blood, as well as for the pleasing interview I had with the Indian chiefs."

Samuel and Michael Coate, Darieus Dunham, Sylvanus Keeler, James Coleman, Joseph Sawyer, Seth Crawell, John Robinson, S. Keeler, T. Madden and Reuben Harris may have preached sermons here shortly before and after the opening of the century; but four years after the opening of the century the records of the Methodism of the time stand out clear and plain.

"Let the respectable Methodists of Toronto and its neighborhood remember that eighteen hundred and four was the date of their becoming a distinct pastoral charge by themselves, and that William Anson was the pastor."

He was a native of the United States, but received his first Canadian appointment to the Bay of Quinte Circuit in the year 1800, when he was received on trial and spent some two years in Upper Canada. His salary amounted to $80 a year. He was one of the most popular preachers of the time and much beloved by the early settlers. It is said of him, "He had his full share of hardships, but never flinched." He had undoubted piety, sterling integrity and respectable talents. He was laborious and useful and his preaching was plain and useful. He remained an itinerant for thirty-two years and increasing infirmities compelled him to desist from active labors, but he lived until the year 1848, when on the 17th day of July he was relieved of his toils and sufferings by death.

In the year 1805, the seat of the New York Conference was Ashgrove, in the northernly part of that State, not far distant from Lake Champlain. It was at this time a place of interest and of strength to Methodism. Here had lived the Hecks and Emburys previous to the war of Independence, and here in the year of which we write 398 preachers of the Gospel met in conference. This conference exercised spiritual control over Upper and Lower Canada, which at that time was covered by eight circuits, the third upon the list being Yonge Street district, which included a wide section of the country on either side of Yonge Street from the bay northward some thirty miles. The only place of importance it contained was Little York, which had been founded only nine years before by Governor Simcoe. Although for thirteen years no chapel was erected, religious services began to be held with frequency and regularity. They were held in private homes, in school-houses, in the House of Assembly, in hotels and places of convenience.

By this conference Rev. Daniel Pickett was appointed to the Yonge Street Circuit in the first year of its existence. He was born in New Milford, in the State of Connecticut, on the 14th day of July, 1771. His parents were members of the Church of England, and were much attached to the side of the motherland in the war of Independence. When quite young, perhaps 20 years of age, he wedded Miss Ingersoll, a sister of Charles Ingersoll, who for some years represented the County of Oxford in the Provincial House of Assembly, and after whom the

thriving western town was named. He had been received on trial by conference some five years before, in company with the celebrated Elder Ryan, who afterwards mortgaged his own farm to build the little chapel on King Street, but of his previous life little now is known. As a probationer he had labored in saddle-bag work for a year in the Bay of Quinte, and another year around Niagara. Then, having been ordained, he had spent the year following in charge of the Niagara District, whence he came to Yonge Street, preaching frequently in York. Slow of speech, but sprightly in appearance, middle-sized and spare, with an aquiline nose and lines of resolution on his countenance, he was an acceptable preacher, and was remembered by old settlers thirty years afterwards, who still held him in regard, but he was not a man of marked ability. Around Little York he labored for two years, at the end of which time we find the entire District membership to number 30 members of Methodism. Of his subsequent life it is known that after spending some nine years in the itinerancy, some three years after his ministry in Little York, he left the Church. It is said he was expelled. For many years then he preached on his own responsibility and endeavored to raise a society of his own which were called "Provincial Methodists." In the year 1831, however, he returned to the fold of his mother church, and ranked as a local preacher.

He is chiefly remembered, however, by being one of the originators of the Methodist Episcopal Church. In 1834, when the Canadian Conference, which then had an episcopal form of church government, and the British Wesleyans formed a union, Mr. Pickett, in company with Rev. Joseph Gatchell, Rev. David Culp, J. W. Byan, a deacon, and a number of local preachers, who were dissatisfied with its terms, met at Cummer's Meeting-house, nine miles north of Toronto, and formed themselves into the Methodist Episcopal Church of Canada.

From this small beginning they succeeded in building up a connection exceeding in strength all their anticipations. From the old Episcopal Methodist body they drew heavily, receiving as well, strange to say, many accessions from the Wesleyans. Their local preachers showed untiring industry, visiting every local preacher in the country, and every dissatisfied or susceptible class-leader was sought out and their measures laid before him for his adhesion.

They went into new neighborhoods, held services and raised up classes, and at

the end of twelve months the new movement had secured a membership of 1,243, and the old Methodist bodies had a formidable rival claimant to the property of the church.

He died in 1854 at the age of 63.

In 1807, Rev. Andrew Prindel succeeded him in charge of the Yonge Street Circuit. In the Prince Edward district on the 3rd of day of April, 1780, he had first seen the light of day, and was perhaps the first male child born in Upper Canada. In his own words addressed to the Venerable Dr. Carroll, he "received his education in Canada, where there were no schools and no books." Soundly converted to God at the early age of eighteen, his powerful intellect had received the impetus it needed.

The previous year, when 26 years of age, he had been received on trial and he had already labored in the Niagara and Ottawa districts. Four years subsequently, having been ordained in the meantime, he again returned and spent another term in the Yonge Street Circuit.

With manners unpolished and blunt, of extreme corpulency, he was nevertheless a clear and gifted preacher of apt originality of thought and a sound exponent of the gift of the grace of God.

He afterwards labored for 10 years in New York State, then returned to the Canadian Conference, where, having been superannuated for awhile, he took up the active work in Ancaster in 1828, but after a short while he again went into retirement. On January 15th, 1856, he passed away at the age of 75, and up to the time of his last illness he was occasionally employed in filling vacancies. His strong mind maintained its characteristic vigor to the last, and his last words were "All is well."

The Rev. Robert Perry was the next pastor to come. He was of a staunch old Methodist United Empire Loyalist family in the Bay of Quinte country. There were five boys in the family. Peter was for many years a member of the Local Legislature, and a Liberal in politics; he was termed "the political bull-dog" by his opponents, who recognized in the somewhat opprobrious epithet the stern resolution of will and tenacity of purpose for which he was distinguished. Ebenezer also was a member of the same parliament; Daniel and David were local preachers, while Robert was received on trial for the itinerant ministry in 1805, and after spending a year around the Ottawa—in that land of primeval forest—and another year around Niagara, he came to Little York.

He had married when only 18 years of age, but his wife had died before he went into the itinerancy. Compact and heavy, with wiry muscles and a strong physique, he was especially suited for the arduous work, which, in those days, to the early preachers meant miles and miles of travel on horseback and afoot; sometimes through the woods following the Indian trail and sometimes having only the barked trees to guide them on their way, sometimes compelled to swim the streams, frequently sleeping in the wilds of the primeval forest with only the bending branches of the trees their covering and the great stretching archway of the skies their canopy, thus the early missionaries pursued their toil; and now in every miniature church spire, and in every tiny chapel in little country hamlets, and in the great Cathedrals that raise their massive walls in mighty cities, we see the ripening of the fruits which under the blessing of God attended the labors of these heroic men. During the year of his ministry on Yonge Street Circuit the membership was forty-five and remained stationary during his time. For three years afterwards he preached, then he married and located. In 1816, however, he and his brother Daniel left the mother church and joined the Reformed Methodist Secession movement, which had been originated by Pliny Brett in the State of Massachusetts.

This movement, now long since extinct, made some headway in its time. They regarded the matter of dress important and carried their ideas somewhat to the extreme, and they believed sufficiency of faith would reproduce the miracles of early Christianity; but nowhere is there a record of any cases in which they proved it so.

They worshipped in the chapel on the fourth concession of Ernestown, where the whole congregation embraced their views for many years, but it finally reverted to the old connection in 1837. Here Robert Perry died and his brother Daniel also passed away. Their descendants are now staunch members of orthodox-Methodism.

As a preacher he was plain and homely, but intensely fervent, and his sermons were accompanied with the power of the Holy Ghost. He was bluff in appearance and bluff in manner, and remarkably frank and childlike in his faith and practice.

Then came Rev. John Reynolds, in the year 1809. The previous year he had assisted Mr. Pickett on the Augusta Circuit, which was his first charge. During

his year in Little York the membership of the circuit increased from 45 to 102, no small increase.

He was born in the County of Oxford, and had received a superior education for the country and the times. He was trim, sprightly, sharp-featured and dark-complexioned. A singular quaver in his voice not only added a singular charm to the sweetness of his singing, but increased the effect of his preaching. Beginning his sermon in a slow and undecided manner, when he had once warmed to his theme he became animated and convincing, and sentences of eloquent declamation would fall from his lips.

In 1810 he was ordained a deacon and received into full connection at the Genesee Conference. He preached at Smith's Creek, Augusta, and in the Bay of Quinte district, where he discontinued his duties during the time of the war, and settled in Sidney, where he wedded the daughter of Caleb Gilbert. Then for a while he traded with the Indians, purchasing their furs. In Belleville he soon afterwards opened out a store, and prospered so well that in after years he amassed considerable wealth. Here his services were in much demand, and he preached in particular a great many funeral sermons, and acted sometimes as Recording Steward of the Circuit, until 1834, when he became the leader of the largest disruption from the original and central Methodist body that ever occurred in the Province of Ontario, which resulted in the establishment of the Methodist Episcopal Church, of which body he became the first Bishop. He died about the year 1855.

Rev. Joseph Lockwood next came, a new laborer on Canadian soil, after having travelled as an itinerant preacher for two years on Long Island and the mainland. He was a man of refinement, of superior education, and a good, argumentative preacher. Here he labored for a year, and under his ministry the membership increased slightly; but at the close of his term he ceased to preach and became a schoolmaster, for which occupation his excellent education pre-eminently fitted him. He taught school in many places, and lived to a hale old age. At the time of the Episcopal Disruption in 1834 he sided with the dissentient brethren; but after a few years he returned again to the Wesleyan Church. He wedded Miss Detlor, an estimable lady of the old Palatine stock, and his daughter married Rev. Wm. Coleman, an itinerant Wesleyan minister.

After him Rev. Andrew Prindel followed in 1811. More corpulent than

when, four years before, he had exercised his care in their spiritual interests, but just as clear a preacher, and quite as original as before. The membership this term, however, instead of increasing as it had done before, went slightly down.

Rev. Joseph Gatchell, dramatic, impassioned, fanciful and poetic, now received the appointment. He was born in Pennsylvania, and was a native of the land with whom complications of a serious nature were arising. A very dissimilar man from his predecessor, the gigantic Andrew Prindel. He was under the middling size, slightly made, small of stature, slight of build, thin-faced and sharp-featured, with stooping shoulders. His physique was so delicate as to almost unfit him for the toils of the itinerancy of that day. Although educated better than some of the preachers of the time, he, nevertheless, was more of a declaimer than an expositor. His teeth were irregular, his voice was cracked, and thin; nevertheless, his impassioned, earnest manner, his histrionic talents, and his declamatory sentences rescued him from the commonplace and made him an effective preacher.

He had been received on trial some three years before in the Philadelphia Conference, and he had labored the following years in Quebec and in Ontario, and while in the Niagara district he married a sister of the great Nathan Bangs. She, too, was a preacher of great ability, and frequently supplemented her husband in the pulpit; and, indeed, the change was welcomed by the congregations, who were more partial to her impassioned exhortations than to her husband's boisterous oratory. His ministry in the Yonge Street Circuit was the last before the war of 1812, which then broke out. The membership numbered ninety-five. From here he removed to Smith's Creek, preaching in the County of Haldimand. Probably feeling the delicacy of his position, as he was an alien born, he desisted from the ministry in the troublous times, and settled down on a small farm, which he purchased at Thirty, on the Dundas road. After some ten years, however, he again entered the itinerancy on the Ancaster Circuit, and after seven years' labor he was superannuated in 1831. At the time of the Union of 1834 he sided with the Dissenters and became a Presiding Elder in the new Methodist Episcopal Church, and, having spent many years in its service, died in the Lord about 1860.

In the years 1813 and 1814 war raged with the nation to the south. The

preaching of the gospel in Canada declined, and no pastor occupied the Yonge Street Circuit during that time.

In the following year, however, Rev. John Rhodes received the appointment. That the people were anxious to hear preached the Word of Life, and that they welcomed him with gladness of heart, is proven by the fact that the list of membership, which now numbered 163, was the largest yet enrolled in the Circuit.

Of his previous history we know that he was born in Northampton County, in the State of Pennsylvania on the 17th of September, 1783. His ancestry were associates of the immortal William Penn, and belonged to the Society of Friends. In the year 1803 he left his home, removing to Carlisle. Here some two years afterwards, in the Methodist Episcopal Church, he bowed at the foot of the Cross, accepting eternal life. He received a divine call to preach the gospel, but long held back, debating with himself. Yielding finally, he was admitted on probation in the conference held in Georgetown, D.C., in March of 1808. For awhile, as he was of Quaker descent, he was sent to the Quaker State to preach, but in 1811 he came to Canada, where his first charge was on the Augusta Circuit. He was tall and slender in appearance, slow of speech, a man of deep spirituality and genuine consecration to God; he lived in the "prayer lands" alway. He was much beloved on the Yonge Street Circuit. Faithful and conscientious in all his ways, the beauty of his life and character, as well as his gentle and winning preaching, fanned into a flame the smouldering embers of Methodism in Little York and the surrounding districts, which in the providence of God never shall go out. After some four years' labor in Canada he returned to his native land, travelling Virginia, Maryland and Pennsylvania, says his biographer, "boldly and conscientiously executing the office of his ministry. In 1841, worn out with incessant labor and greatly enfeebled, he took a superannuated relation, and retired to a small property in Milton, Pa., to spend the remainder of his days in the peace and quietness of retired life. The disease which terminated his earthly history, and which seriously affected his mind, was chronic inflammation of the brain. A short time before his death he became perfectly rational. He still felt the consolations of religion, and died in the triumphant hope of a glorious immortality, January 13, 1843, in the sixtieth year of his age, and the thirty-fifth of his ministry."

In the following year Rev. Isaac B. Smith succeeded. A strong, courageous

man, of resolute will and stern determination. Shortly after his ordination he performed the ceremony of matrimony within the Province boundaries. For this offence, for so it was regarded by the dominance of a State-aided church, the timid Sawyer had fled the country, and Elder Ryan had been banished for a time, but Smith bravely stood his ground, searched the law, acted on his own behalf, pleaded his own case, and despite the antagonism of a prejudiced judge and the legal acumen of the prosecuting attorney, he was acquitted.

As far back as 1807 he had travelled the Oswegotchie Circuit, had retired from the ministry during the war, for he too was of American birth, and had resided near Niagara. He had returned to the itinerancy the previous year. In person he was strong and compact, with a powerful but a harsh voice. His preaching, while argumentative and logical, possessed none of the winning attributes of his gentle predecessor on the Circuit. He preached for twelve years afterwards, then in 1829 he withdrew from the Canadian Conference and endeavored to found a rival society, being mainly influenced by Elder Ryan, to whose daughter he was married. He soon wearied, however, of the new undertaking, and retired to the United States, where he again entered the mother church and preached in different Circuits and Stations. In Chicago, the second sabbath before he died, he preached a sermon from the third Psalm, and the eighth verse, " Salvation belongeth unto the Lord; thy blessing is upon thy people." Four of his children became itinerant preachers—Rev. Henry Ryan Smith, Rev. Dr. Griffin Smith and Rev. Sumner C. Smith. His preaching could not be styled evangelical. His was a style of earnest oratory that strengthened the Christian character of his hearers more than it reached new hearts or won new adherents.

CHAPTER II.

The First Church.

Rev. David Culp succeeded to the Yonge Street Circuit in the year 1817. Sometimes in York he preached in the House of Assembly and sometimes in the home of Dr. Stoyles, in Rev. Thomas Stoyles' house, and in the residence of the Dettars. The village was growing rapidly and in many places the log cabins were being superseded by the more pretentious clap-boarded, frame dwelling-houses. At this time King Street knew not the dignity of a sidewalk, and on every side, the little town of eleven hundred inhabitants was surrounded by the primeval forest, wherein was heard in summer and in winter-time the ringing of the axes of the invading pioneers. In 1818 the first Methodist church was erected. Through the untiring efforts of Elder Ryan, who mortgaged his own farm to raise the money for the outlay, the little chapel was built. The land was secured from Jordan Post, whose name still lives in Jordan Street, so called after him, who resided on the southeast corner of Bay and King Streets, and conducted a jewelry store in a log house on the corner of Yonge and King Streets, where the present Dominion Bank uplifts its marble walls. The chapel stood a little back from King Street where now the Bank of Commerce stands, on the corner of Jordan Street, which, however, was not then opened up. In size it measured about thirty feet by forty. The frame was made and erected by Mr. Petch, a Methodist, who lived in the country easterly from the town. Mr. Hemphill, of Trafalgar, who was then somewhat famous locally as a demonstrative member of the sect, did the joiner work. Joseph Carroll, an old soldier, who lived on Duke Street, the father of Rev. John Carroll, D.D., who afterwards within its walls accepted eternal life, and who has written invaluable character-sketches of the preachers of that early time, lent them the log chains with which they drew the timbers up.

It was a clap-boarded, pointed-roof building resting upon posts—a makeshift substitute for a good foundation. For many years it was a stranger to paint, and underneath the place on stormy days the winds howled and whistled.

No fence surrounded it, but on every side an orchard grew extending back as

far as where Wellington Street is now, while, farther to the south, trees and shrubs and long dank grass and noisome weeds covered the land sloping to the bay; double doorways, facing towards King Street, afforded two entrances; in the gable above a small round window was inserted, while down each side three more windows admitted light into the place. A narrow passage down the centre of the church led to a high, square and box-like pulpit with sounding-board. On either side rude benches extended to the walls.

The men sat on the benches to the right and the women on the left. This strange old eastern custom was followed here throughout the entire existence of the chapel, but went out of custom when the little church was sold.

Before it was yet completed and while the workmen's tools were resting against its sides it was opened for divine service. It was on the fifth day of November, eighteen hundred and eighteen, that the first service was held. The opening morning sermon was preached by Rev. David Culp, and as the first preacher in the first Methodist church in the city of Toronto he enjoys a rare distinction in local history. Before him seated on the wooden benches was the gentle Thaddeus Osgoode, much beloved among the young, and his moistening eyes and gentle face were beaming with a light divine. For many years had he been praying for a Sunday-school, and now he sees his beneficent ambition realized. There sat Jesse Ketchum, the generous-hearted philanthropist, whose donations to charitable purposes were the wonder of two cities. There, too, was W. P. Patrick, Clerk in the Local House, a man of intellect and influence, who hung upon the preacher's words with a strange interest he could not understand, but the spell was the spell of the Master's spirit, which was not to call in vain. Here was Dr. Thomas Stoyle, a devoted Christian; the Deltar family, in whose home many an itinerant preacher had broken the Bread of Life; Thomas Morrison, then but a clerk in Government employ, but afterwards a physician with a wide practice and held in much regard; Mr. and Mrs. Doel, lately arrived from Philadelphia, and whose son John, now a venerable supernumerary, was a baby resting in his father's stalwart arms; "Father" Stark, as in that early time he was affectionately termed. He owned a sawmill on the Blue Hill creek, east of where Yorkville now stands, which was somewhat difficult to find save to those familiar with the pathways in the woods. The entire distance he had tramped to enjoy the services.

This was no dim cathedral, with multi-colored windows and frescoed walls whereon was painted with master hand the passion and humiliation of the Lowly One, what time—now many a long year ago—He stooped from realms divine to save a sin-stained world. Instead were plainest boards and barn-like rafters. No mellow notes and vibrant tones—so sweet as almost to become a pain—from some melodious organ instrument charmed the ears of worshippers devout; nevertheless they worshipped God in earnest, hearty manner, and in that early day an hundred voices sang with one accord:

"Fear not, I am with thee, Oh, be not dismayed;
For I am thy God, I will still give thee aid."

Many were from lands beyond the seas; some had fled from a rebellious country, to start life anew in the wild land where still above was flung the good old Union Jack. With prayer and praise the little congregation offered up their simple, earnest, heart devotions to Almighty God, who in the wilds of a new continent had flung around them the omnipotent arms of His protection. He had shielded them from the wild beasts of the forest and from the tomahawks of their still more dangerous inhabitants—the savage red men. He had cared for them, for no famine had devoured them. Through the cruel war He had led them safely, for the invading host had all departed. His love had been revealed to them in many ways; therefore they loved Him utterly in return, and poured their gratitude and thankfulness before His Throne of love.

There is now no record to tell the text from which David Culp preached. David Culp himself was born in Beamsville, where he had resided until well up in years. In the little church at the Twenties he had sought the gift eternal, and found it. After his conversion he for some years attended the class led by the venerable John Beam, a saintly Christian man of considerable wealth, which he used with great liberality, and who at his death willed his property to the missionary society of the Wesleyan Methodist Church. He became a local preacher of power and unction, and continued so for several years. Tradition says that he travelled on probation for a while before the war, and that in 1812 he had preached a sermon in Little York, but of this there is no certainty.

During the war, however, it is known that he travelled on the itinerancy in the Long Point Circuit, and in 1815 he was ordained a deacon, and labored in the

Bay of Quinté country, whence he came to the Yonge Street Circuit. Possessing good natural abilities, and being of a somewhat studious disposition, he acquired a fair education. As a preacher he was not devoid of power. He had a fine presence, a magnificent physique, and a sweet and musical voice; but he was self-possessed and self-reliant, somewhat too deliberate, a little inflated in diction and pompous in manner. He had a peculiar habit, like the Rev. W. F. Wilson, of twisting his mouth a little awry as he spoke. He was a powerful man in prayer and camp-meetings, his gift of song aiding him much. Sometimes he would sing a solo immediately before beginning a sermon, and sometimes his peroration was a hymn. He was a versifier and sang his own productions, and though the rhyming oft-times was at fault the sentiments expressed were generally eloquent and touching. Three years afterwards he was superannuated, probably at his own request. That he returned to the itinerancy is proven by the fact that in 1823 he had charge of the Long Point Circuit. Then, two years afterwards, he asked and received a location and settled upon his farm in the township of Trafalgar, and became very useful in a local sphere. He remained true to the Conference in the troubles which arose after, through the discontent of Messrs. Ryan and Jackson; but his sympathies with the claims of the local preachers and his suspicions of Englishmen—for he was of Dutch descent—caused him to go out from under its jurisdiction in the Episcopalian disruption, consequent upon the union with the British Conference, in 1833. He became one of their Presiding Elders, attended the celebrated meeting in Cummer's chapel on Yonge Street upon their organizing a Conference in 1834, which office he continued to hold until 1842, when he became a superannuate and lived to a hale old age.

The Rev. James Jackson conducted the services in the evening, and under that sermon W. P. Patrick found the peace that passeth understanding. It is surmised that Mr. Jackson was born in the State of New York. Soon after the war the family removed to the Canadian side of the St. Lawrence, and settled at Edwardsburg. He was a remarkable man, and a fit subject for the pen of a novelist, though as a preacher of the "unsearchable riches of Christ" we must take exception to him. Two years previous to the time we write of he had been received on trial by conference, and in the following year at Genessee he was received into full connection and ordained a deacon. Of superior talents, "what he did not know he appeared to know." Tall and handsome, with dark hair and florid

complexion; graceful, with an air of assumed dignity; but never looking the person addressed squarely in the face.

In after years he wore spectacles, and looked through them at vacancy, while he carried his face with an upward turn. He always dressed gracefully and with clerical propriety, which made his appearance very imposing. His voice, both in public and private, was sweet and commanding to a degree. He had a great deal of tact in handling a text, and frequently preached on very unusual ones, the doctrinal value of which the thoroughly informed would be very much inclined to doubt. Here is one of his texts, the exposition of which obtained him unbounded *éclat* among the wondering rustics to whom he addressed the sermon: "There are three score queens and four score concubines, and virgins without number." (Cant. vi., 8).

In 1822, at Genesee, when Conference assembled, there was a motion made for his expulsion, which was modified to a suspension of his Presbyterial ordination, and he was publicly reproved by the presiding Bishop. In 1824, after seven years' probation, he was ordained an Elder. Three years afterwards he was superannuated, and for two years more he rendered considerable assistance as a missionary school-teacher. He sided with Mr. Ryan when he broke loose from the Mother Church, and the two almost decimated the original society in Cobourg. On the Thames, where he exerted a wide influence, he drew large numbers after him who were for many years called "Jacksonites."

At the first Conference of the Independent Methodist Church of Upper Canada, which was held at Bowman's Meeting House in the township of Ancaster, he was expelled for having raised the standard of revolt.

In 1849, "The Canadian Wesleyan Methodist Church," founded by himself and Mr. Ryan, which had been gradually losing ground, formed a union with the British New Connection body and were thus placed upon a much more respectable footing.

The illumination of the church for the evening service was provided by a liberal supply of tallow candles. Eight old-fashioned sconces—one at each side of the pulpit, and three more down each side of the building—contained them, and a short intermission was always a necessity at each service, while the flickering lights were snuffed.

W. P. Patrick became a pillar of strength in the little King Street church,

where he worshipped for many years, and where he was appointed leader of the first class formed. He was of good old English lineage, and first saw the light of day in the county of Suffolk, England, in 1789. He was a near relative of Patrick, the Earl of March—he bore the family name though not the title—and Poyntz, the Earl of Spencer.

When fourteen years of age he came to Canada in company with his uncle. During the American war of 1812 he was an officer in the commissariat department, and the energetic and efficient manner in which he fulfilled the arduous duties of his position brought him favorably before the notice of the Government. At the close of the war he received the appointment as superintendent of the stationery department in the House of Assembly, at a salary of £500 a year—no mean income in those times—which he occupied for a period of nearly half a century, up to the time of his death. He was offered the clerkship of the House of Assembly, but declined the office on account of the night work it entailed, which his constitution could not stand. He was a Methodist for many years, and subscribed freely to the building of the Adelaide Street church, and it is thought that his first dissatisfaction arose when the main audience room was rented out in pews—a feature of church government to which he was sternly opposed.

He left the Methodist Church, afterwards attending the English Church for a time, but he finally embraced the Irvingite doctrine, and he gave the land on which their little rough-cast edifice was erected, back of where the *Mail* building now stands, and which has since been supplanted by their fine brick church at the corner of Victoria and Gould Streets. Rev. George Ryerson left Methodism at the same time and became the first Angel, *i. e.*, pastor of the new faith. In this faith Mr. Patrick spent the remainder of his life, and died, respected and beloved by all, in 1865, in the City of Kingston, where his mortal remains rest. He was in person a very pleasing man, of a kindly and benevolent nature. His picture, taken many years ago, shows him to have been of a comfortable height and slightly inclined to be portly. When quite young he married Elizabeth Gilbert, a Vermont girl, of prepossessing appearance and gentle manners. She, too, was in her early years, being only sixteen when she married. They lived in a large yellow house on the west side of Bay Street, a little north of King, where they were known far and wide, in the early times, as a family of unbounded hospitality

and practical piety. Theirs was a large family, six sons and six daughters. The girls were all beautiful, but of the entire family there are only two now living—Louisa, who married Mr. West, a commissariat officer, who died some twenty years ago; and Emily, the youngest of the family, who is now sixty-three years of age, a tall, finely preserved woman, of stately bearing and classic Greek countenance, widow of the late Rev. Dr. Davis, who for nineteen years taught in the Normal School, and who for a long time before his death was head-master there. Alfred, a member of the family, but now deceased, was for many years a clerk of the House of Commons.

Slowly but surely the cause prospered. God's blessing rested upon it. Among the new members added in the early time we find a Mr. McGuire and a Mr. Pilkey. The latter lived in Scarboro, and had at one time been a Roman Catholic.

In November of that year the first Sunday-school was formed through the efforts of the indefatigable Thaddeus Osgood, and Mr. Patrick became its superintendent. Mr. Jesse Ketchum, who was a pew-holder in St. James' Church, was appointed secretary, and Dr. Morrison librarian, but we fancy the extent of the latter's responsibilities must have been but small. Mr. Carfrae took charge of a class which he taught for seven years, and then was appointed superintendent of the school. The means of procuring a library book by a scholar was somewhat more difficult than now, and when procured it was earned. When six verses were memorized the scholar received a white ticket, ten of which white tickets he could exchange for a blue one, which would entitle him to a library book for a week.

A preacher who in the early years frequently occupied the pulpit of the little church, although he never received the appointment from Conference, was Rev. David Yeomans. Child-like in his faith and trust, without an erudite education, he was a fervent preacher, an original thinker, and a mighty power in prayer, possessing, like David Culp, a sweet voice of rare compass. Plain and old-fashioned in dress and manners, the exuberance of his kindly nature, and his great, warm, generous heart, combined to prevent all severity in his sermons, which was exceptional in that day, when the fate of the wicked and their after punishment was pictured in vivid colors. Much beloved he was, children hung around him everywhere he went, and a universal smile of gladness would lighten the faces of the congregation when he, with wool hat in hand, and dressed in his

suit of "Quaker snuff," would walk down the aisle and kneel in prayer, resting his face upon his hands and his arms upon the pulpit. He was an inveterate smoker, and as soon as the service was over he would light his pipe, taking his station by the door, and puffing away would shake hands and bid good-bye, and make personal enquiries of every member of his congregation. Such was the simplicity of those early times.

He was of Dutch descent, but was born in Canada, probably in Prince Edward county. He had been a blacksmith in his early manhood, and exercised his humble calling a mile or so above where the city of Belleville now stands. In 1815, after he had been a local preacher of acknowledged power for many years, he was empowered to administer the sacraments and received into full connection. The year before he had spent on the Niagara Circuit. After many years of labor in the ministry, until he was infirm and old, he died peacefully at his home in Markham on February 14, 1856.

Having preached here until the end of the year 1818, David Culp was superannuated for awhile, and the next pastor to take charge of York was Rev. Samuel Belton.

He was born in Ireland in 1790, and had come to America with his parents when but a child. In the village of Rome, in the State of New York, he had given God his heart, became zealous in His service, and had become the leader of the first class formed in the place. He was now in his twenty-ninth year, tall and dignified, well proportioned, clean shaven, plump and comely. His even temperament and kindly Irish disposition endeared him to the hearts of his little congregation, which at that time numbered sixty-five souls. Although as a preacher he was rivalled by many of the old "giants" of that early time, yet his commanding manner and declamatory style frequently carried him into outbursts of genuine eloquence. His pleading oratory was very effective as an evangel of the Gospel, and in his ministry he was blessed with some great revivals. He was not ordained until some two years afterwards. He spent 40 years in the ministry altogether, being superannuated in 1847, in Hamilton. In 1861, having lived to the good old age of seventy-one, he passed away on the sixth day of October.

During his ministry a remarkable case of religious catalepsy occurred and which was widely spoken about at the time.

A large family of pious sisters with their mother had emigrated from Ireland, where they had been devoted Methodists, by way of New York—where they had resided for a short time—to Little York. They united with the congregation. During a week-night class meeting, one of them retired to her own home to pray. Upon the return of the remainder of the family they found her in her own room in a deep trance, which lasted nearly a week and from which she awoke in a very happy state of mind. For the remainder of her years she led a devoted Christian life, and one of her sons became a preacher of the Gospel.

During his pastorate, and despite the liveliness and genuine power of the meetings, the membership declined, being somewhat depleted by a rival Wesleyan society.

For about this time these rival efforts, resulting from the missionary spirit of English Methodism, gave rise to the organization of a small society which met for worship in the Masonic Hall on Colborne Street. The recent war, with its attendant horrors and privations, was still vividly before a loyal people, who loved the Mother Country with all her faults, with a passionate devotion which has never died away; therefore we are not surprised to find that the rival meetings drew largely from the little church whose pastors were almost to a man born in the American Republic.

Rev. Henry Pope, who was the pastor of the rival society, was born in Padstow, a small seaport on the coast of Cornwall. He became a subject of saving grace along with his brother Richard and others in a revival in his native town, where he was appointed leader of a class in the new-formed society, which met first in a single room, and a small chapel was soon erected.

In 1814, he began to preach upon probation in the Motherland, and on Oct. 20th, 1816, he landed in Quebec as a missionary to Canada. He married a Canadian girl. He was in person tall and dignified, and of graceful carriage. His wife was a woman of rare beauty, and they both dressed in simple habiliments. Having labored for four years on other Circuits, in 1820 he came to Little York, to break the Bread of Life and administer the sacraments to the little Wesleyan society which met in the Masonic Hall, which had been erected only a short time before on Market Lane, now Wellington Street. He was well educated, and his preaching was much regarded by the congregation which grew rapidly under his ministry. Here were the Bulls, the Bosfields, Woodalls,

Hutchinsons, and Coates, while among others the Levers had left the little wooden chapel to worship here.

It was agreed that year between the Episcopal Methodist Church in America and the Wesleyan Church in England, that if the latter would withdraw their missionaries from Upper Canada, Lower Canada would not be intruded upon by the itinerants of the former. Accordingly, Mr. Pope was withdrawn from Toronto, and for many years the Wesleyans had no formal place of worship. The Bosfields, Levers, Lackeys and Bulls returned to the little King Street chapel to worship, but the Coates, Hutchinsons and Fentons never did, but held meetings in Mr. Coates' home for four or five years afterwards.

Mr. Pope went to Montreal and labored until an old man in Quebec and the Lower Provinces, finally passing away, having lived to be over 80 years of age, in the town of Dartmouth, near Halifax, N.S.

Upon the return of the seceders the King Street chapel became too small to hold its growing congregation, and in the year 1820 an addition of twenty feet was added to the southern end of the building, and a fence was placed around it.

Then came Rev. Fitch Reed, in the year 1820. The ablest preacher and the most accomplished and polished pastor that had as yet broken the Bread of Life to the little congregation. He was then a handsome young man in his twenty-fifth year, with an oval face, an aquiline nose and an expressive countenance. Large numbers listened to his preaching, especially at the evening services, and his texts were taken from the identical Bible that Philip Embury had used while occupying the pulpit in the famous John Street church, in New York city, and which he had procured from one of his descendants. For two years he stayed in Little York. He has left an account of those early times, and we will quote his own words, as it furnishes a picture of the scenes we would portray, such as only an eye-witness could give:

"York at that time was a village of 1,200 or 1,500 inhabitants. Though a small and not very attractive place, it was made of considerable importance by being the seat of the Provincial Government, having a resident representative of royalty in the person of Sir Peregrine Maitland, the Lieutenant-Governor, beside the usual number of other public officers. There were but three churches in the place: the National Episcopal church, a small Presbyterian church, and the lit-

tle wooden, unpainted Methodist church, an unpretending, barn-like edifice, where worshipped the little flock over which I had been appointed pastor. It numbered about forty members, mostly in very moderate worldly circumstances. Many of these—I may say the most of them—were a truly devoted spiritual people and 'rich in faith.' Our prayer-meetings were held twice a week, on Tuesday and Thursday evenings, in different private houses. To show somewhat the spirit of the people, and what I had to encourage me among them, I may mention that I was present at every prayer-meeting during the two years I was there, unless sickness or absence from home prevented me. I do not remember now to have heard one of the members pray without *a special petition for the preacher.*

"A general prejudice existed against the society—really, no doubt, because of their simple-hearted, earnest piety, and the obscurity of their social position; but ostensibly because they were subject to a foreign ecclesiastical jurisdiction and their ministers mostly foreigners. This prejudice, indeed, extended to all our societies in the Province, and our ministers and people suffered many annoyances by reason of this foreign element. We felt it more, perhaps, at the centre of Government influence than elsewhere. Probably the feeling engendered by the recent war had not entirely subsided. This made it the more important that I should be so guarded as not to excite the suspicion of those who might be watching for occasions. My friends were careful to suggest immediately after my arrival that I should be expected in public worship to pray for the 'king and royal family.' Of course, I was willing to do that, and replied, I had no doubt the king—George IV.—*needed prayer as much as anyone.* They smiled and conceded that it was undoubtedly so.

"An entire stranger as I was, young in years and experience, and, withal, a foreigner, my reception by the brethren at my new appointment was all I could reasonably desire. My timidity and fears in taking charge of a congregation in such a place were mostly dispelled at once. I felt that I was at home and could act without embarrassment. I was very commodiously provided for in the family of Mr. Wm. Patrick, one of our leaders, and a sincere, earnest Christian. The kind and affectionate attentions I received from his excellent family during the year I remained with them have left grateful and lasting impressions on my heart."

Mr. Reed had been received on trial by Conference and sent to Suffolk, N.Y., in 1817. The following year he was sent to Sagg Harbour, thence coming to Canada, "to the Dominions of King George III.," where in Dunham Circuit he was ordained a Deacon. The next year he came to York, and in the second year of his ministry here he was made an Elder. Then in 1822 he again removed to the United States, to return to Canada no more in ministerial capacity. He visited the Wesleyan Methodist Conference in Toronto, in June, 1864, and while here many times dwelt upon the changes that had taken place in the intervening years. It was, as he expressed it, as if some Merlin had passed his wand above the country village, and in its place there had arisen tall chimneys, lofty towers, and the great factories of a metropolitan city, wherein teeming thousands toiled.

He died October 10th, 1871, in his seventy-sixth year.

His assistant the last year of his pastorate was Rev. Kenneth McK. Smith. The reason for having two preachers was, that as the country was growing rapidly the new settlements might be visited and societies organized.

He was born in Scotland, of respected parentage, and received an excellent education. He was of a roving and genial disposition, and when but a youth he had run away from home for a sailor's life upon the sea. After some years spent upon the ocean he settled in the Bay of Quinte country, where he became a school teacher. Here in a revival in Adolphustown, in the winter of 1815, he had been converted under the preaching of David Culp. Previous to this time he had a habit of amusing the young by preaching mock sermons. He now began to preach in earnest, and entered Conference on probation, and became an exhorter of great power and considerable genius. On the Ottawa district and at Ancaster he had spent the two years before coming to Little York. He was below the medium size, and his countenance had the Highland characteristics.

We will again quote Mr. Reed's own report:—"The last of August we passed into the new settlements, about thirty miles from York. We found the inhabitants, in general, composed of English, Scotch and Irish, with a few American families; possessing different habits and inclinations and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the gospel preached among them. To extend our labors to all those places where the desire was manifested it was necessary to travel

over a large extent of country, frequently without any open roads, and sometimes without even the mark of an axe upon the trees to guide us from one settlement to another. To travel with horses was found impracticable, both from the state of the roads and the want of accommodation for our beasts. Brother Smith has generally remained in the bush, while as often as possible I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm. In his girdle he carries a tomahawk with which he fells saplings to place across the bridgeless streams on which to walk over. An astonishing alteration in the manner of the people soon became visible. Where formerly our congregations were small, houses are now crowded with listening multitudes anxious to hear the word of salvation. To see them coming from every direction with lighted torches has often filled us with pleasing solemnity, and led us to reflect upon the importance of these realities which have excited this deep interest in their minds. In the township of Esquesing and Chinquacousey the Lord has favored us with a revival, which extends into parts of Trafalgar and Toronto, and a number have been brought from darkness to light.

"During my second year in York I found a pleasant home in the family of Mr. John Doel. A precious family they were; and parents and children still live in my heart of hearts. My 'Little Johnny,' a frail, delicate little fellow of five summers—how strange to find him a grey-haired veteran in the ranks of the itinerancy."

Time has rolled its onward course since these feeling thoughts were penned. The writer, Rev. Dr. Fitch Reed, has himself been dead for twenty-six years, and "Little Johnnie" whom he mentions with such loving-kindness is himself an aged supernumerary, and was compelled through advancing infirmities to leave the active work twenty-three years ago. He lives on Avenue Road, and is now eighty-three years of age, with white hair and bended form, and though his mind and memory are almost as clear as in the prime of manhood days, he waits, full of years and honors, the fulfilment of the promises.

"There were but three churches in the town. There were many Roman Catholics in the place; and about the time of my leaving they were preparing to build a church. A priest visited them about once a year, when all the members were

required to go to confession. I remember that two very prominent and intelligent young men, notwithstanding their Popish education, were among the regular and attentive hearers. One of them became thoroughly concerned for his soul, and sought and found a personal interest in the salvation of the Gospel. I had the satisfaction of baptizing him, and of receiving him into the church." This probably was Mr. Pilkey, who lived in Scarboro, eight miles from the church.

"One of the most interesting cases that ever came under my notice was that of a young Scotchman, the only son of his widowed mother. He had been tenderly reared, well educated in common branches, and to the full extent of parental means and influence well fitted for an honorable and useful life. His mother had hoped to lean upon him for support and comfort in her old age. But, alas! Robert fell under the influence of evil associates and examples, became wayward and reckless, and plunged in all manner of viciousness and crime, until his poor mother's heart was well-nigh broken. He wandered from home, and for years was the slave of the lowest, basest passions. He confessed to me that he had been guilty of every crime he could think of, except murder. He had recently returned to his mother, in her humble cottage in York, and was apparently endeavoring to make amends for the past by kind and filial attention. He found his way to the chapel, I know not how, for his mother attended elsewhere, and became a constant and earnest hearer of the Word. It was not long before he was fully alarmed, in view of his great wickedness and exposure to the Divine wrath, and anxiously enquired what he must do to be saved. I gave him such instructions as I thought were suited to his case; but, apparently, all in vain. His mind grew more and more dark and desponding, till he gave himself up to utter despair, and asserted with great vehemence that there never was so vile and hell-deserving a sinner as he, and that God could not extend mercy to him and save him; it would be absolutely wrong for Him to do it. No assurances to the contrary, no Gospel promises whatever, could move him. This was succeeded by the most perfect hardness and stupidity that I ever witnessed. I was completely puzzled and confounded, and could do nothing with him. Yet he was constantly seeking my presence, and seemed to take a morbid pleasure in dwelling upon his hopelessly doomed condition. I really dreaded to meet him. I had several times endeavored to adapt my discourse to his particular case, but

still he grew worse and worse. One Sabbath afternoon, as I was preparing for the evening service, and thinking what I could say that would help poor Robert, I lifted my heart in prayer for the Divine direction. Suddenly and forcibly it occurred to me that, instead of palliatives, he really needed something sharp and caustic. It would be an extreme remedy—might it not be fatal? I shrank from it; yet I could hope in no other direction. Trusting in God, I resolved to follow the direction. I went to the chapel with great anxiety. Robert was there in his usual place directly in front of me. I announced my text: 'Where the worm dieth not, and the fire is not quenched.' The certainty, the nature and the eternity of hell's torments as the doom of all finally impenitent sinners; such was my theme. I was enabled to speak with great freedom and earnestness, and felt sure of good results. The immediate effect, however, was terrible to witness. He fairly writhed, as if the unquenchable fire had already seized upon him, and the undying worm was gnawing at his vitals. He met me at the close of the service, seized my hand, and, with despair glaring in his eyeballs, said to me: 'Mr. Reed, you have pronounced my doom! It is all over with me, and I am doomed forever!' It was no time to reason with him, so I said but very little, believing that the light of salvation would ere long dispel his terrors. The next morning, as soon as the day dawned, a messenger came for me to visit Robert. He had not laid down or slept a wink all night; nor had his mother, who sat by him weeping. I conversed and prayed with him; and, as I left, I said to him: 'Robert, you will see me before night, and tell me how great things God hath done for your soul.' Tears filled his eyes, and he said: 'Oh, do you think so?' While I was at dinner that day at my boarding-house, I saw Robert coming, leaping like a deer, and, without knocking, burst through the door and into the room where I was, and, with extended arms, exclaimed: 'Oh, Mr. Reed, I have found Him! I have found Him!' 'Whom have you found, Robert?' 'Why, I have found Jesus! I thought I never should find Him; but I have, yes, I have. As I was crossing the Market Square, these words came to me:

> And while the lamp holds out to burn
> The vilest sinner may return.

And at once I found Him. Blessed, blessed change!' A happier man I am sure I never saw."

Rev. Kenneth McK. Smith was pastor in 1822. His zeal at this time was

marvellous, his industry untiring, his preaching almost sublime. Under his ministration the membership leaped from thirty to one hundred and four. The story of his after life and the sadness of his subsequent career makes pathetic reading.

From York he went to the Ottawa Circuit, where he labored for awhile, and where for two years he was superannuated on account of illness. About this time his old sailor habits of intemperance began once more to exert their ascendancy over him, and held him in their sway so that he never again preached the Gospel. In his prosperous days he had been a great favorite with Elder Case. His exhaustless flow of Scotch stories and witticisms made him a diverting companion and a genial comrade. A few years afterwards, about 1830, he died. Repentant and sorrowful for his great weakness, it is said, God's mercy was again manifested towards him, and he passed away in peace.

During the last year of his ministry in Little York, his assistants, who were designated missionaries to the new settlements, were Thomas Demorest and Rowley Heyland.

Rev. Thomas Demorest was born in 1798, on the 7th day of March. When fifteen years of age he experienced salvation and joined the Demorestville society, where four years subsequently he became a leader.

He had now for three years been preaching probationary. Diligently he pursued his duties until 1827, when he retired from the itinerancy, to return again after a lapse of fourteen years. For eighteen years more he preached, five of which, however, he spent as agent of the Connectional Funds, and then became an agent for the Book Room.

In 1863 he was again superannuated. Eight years afterwards, at the age of seventy-four, he died at Percy, on the 24th January, 1871.

Rev. Rowley Heyland was one of the most famous preachers in Canadian Methodism. A native of the Emerald Isle, he possessed all the charms that characterize its people. Generous and warm-hearted, sympathetic and kindly, eloquent and magnetic, with a clear musical voice and a ready flow of good language, wherever he preached his efforts were signalized by great numbers of his listeners being born into a knowledge of the truth.

Having preached in Upper Canada for ten years before the union of 1833, he continued an itinerant for twenty years; finally, after having been superannuated for nineteen years, he died in Fairfield in the seventy-fifth year of his age, on the 27th day of May, 1873.

For three years, from 1823 to 1826, York was united to the Yonge Street Circuit, the Rev. John Ryerson and Rev. William Slater being the pastors in charge during the first year of the union. John Ryerson was the third member of that wonderful family who have left the imprint of their genius on the history of the new country. There were five boys altogether, each of whom, for a longer or a shorter period, travelled as itinerant preachers of the Gospel. Their father, Col. Ryerson, was a United Empire Loyalist, and had been an officer in King George's army during the Revolutionary War. He had settled at Long Point, on the banks of Lake Erie, and worshipped in the English Church. He was bitterly opposed to the Methodism which his sons one by one espoused, and William, who was the first to give God his heart, suffered the outburst of his anger, and was compelled to leave the homestead. Their mother, however, was a strong-minded, godly woman, and her attributes of character were reflected strongly in her sons. John was the first of the boys to enter the ministry, and he began the work when twenty-one years of age, in the year 1820, in his own native district of Long Point.

In his youth he was genteel and intellectual in appearance, quiet and grave, with sound judgment and a resolute will. His sermons were distinguished by spasmodic bursts of eloquence, which were a foretaste of the brilliant oratorical abilities he afterwards displayed.

He had spent the intervening years at Ancaster and Niagara and had been received into full connection by the Conference which had sent him to Little York. He and Mr. Slater, who worked in concert for several years, like Damon and Pythias, were noted for the love and affection with which they held each other. In 1828 he, his brother William, Wyatt Chamberlain, Samuel Belton, and his bosom comrade, Wm. Slater, were appointed Canadian delegates to the General Conference of the Methodist Episcopal Church held in Pittsburg, Pa. The result of the efforts of this delegation was an agreement whereby the Methodists of Upper Canada were allowed to become an independent church, on friendly terms. In 1831 he again occupied the pulpit of the King Street church, and during this second ministry effective revivals of great interest were held, which resulted in such an additional growth of membership that the grounds on Adelaide Street were secured preparatory to the erection of the Adelaide Street church. In 1843 he was elected President of Conference, and in this capacity travelled

from end to end of the Province, everywhere diffusing a missionary spirit. He was Chairman of Districts for thirty years, and his abilities as an organizer and for government were amply sustained. He acted as Canadian representative to the English Conference in 1840, 1846, and 1849, and to the General Conference of the Methodist Episcopal Church of the United States in 1839 and 1845. In 1860 he was superannuated.

Rev. William Slater, who was John Ryerson's colleague on the Yonge Street Circuit in 1823, was born in Derbyshire, England. He was of the humble walks of life. He had been a farm laborer before he was induced by Rev. Henry Pope to engage in the nobler work of saving souls. He was of large stature and possessed a fine physique, a splendid voice, and a distinct and ready utterance, all of which qualities combined made him one of the fair preachers of his time. He was a member of the delegation sent to Pittsburg which secured the independence of the Canadian Church in 1828. He died suddenly on the 17th of January, of the following year, and his remains rest in the graveyard of the King Street church in Hamilton.

In 1824, Rev. W. H. Williams was superintendent of the Yonge Street Circuit. He was of Welsh extraction, but was born in Orange County, New York State. Here he was converted and began to exercise his gifts in public. In person he was under the average stature, but compact, heavy and muscular. His countenance was remarkable for its intelligence. His head was large, and surmounted by a luxuriant growth of dark hair which curled gracefully. His early school advantages had been circumscribed, but he possessed a vigorous mind and a great thirst for knowledge, which led him to resort to every means within reach for improving himself. When well advanced in years he spent a winter in Clarence, N.Y., attending a school in the neighborhood. Between that time and his appearance in Canada he exercised his calling for a time in Buffalo. His mind was slow in capacity, but well adapted to metaphysical inquiries and logical processes. His preaching at times was marked by such strong emotions and passionate earnestness that he became a flame of fiery oratory and held his congregations spell-bound.

Previous to coming to York, he had been the means of starting a revival in Matilda, which spread like a flame of fire throughout that portion of Ontario, and which is still spoken of to this day.

He was more popular in the country part of the Circuit than he was in Little York, his boisterous manner grating a little on the sensibilities of the more polished citizens of the town. Still the little chapel was crowded every Sunday night. His assistant was the Rev. James Richardson, who took charge of the Circuit the year following. He had been better educated than the most of that day; he had moved in good society and was of genteel manners, and he had been ostracised by Bishop Strachan for joining the Methodists. His father, Captain Richardson, had placed the first vessels on Lake Ontario, and was a seaman of no mean ability. When the war broke out, James, who had been given a nautical training, accepted a commission in the navy, and lost his left arm in the attack upon Oswego. Since the war, he had been in His Majesty's commission of the peace; and his prospects in politics seemingly were short of no mean realization; but in a barn owned by Aaron Hinman, where the town of Colborne now is situated, he had given God his heart in a sacramental service, and straightway commenced to preach the Gospel.

He has left interesting reminiscences of that time, which are still in manuscript, and which mementos the lapse of years has made of an invaluable nature as a pen picture of the time:

"Elder Thomas Madden, then in charge of the Niagara District, sought an interview with me and proposed to employ me as an assistant to William H. Williams, the preacher in charge of the Yonge Street Circuit, including the town of York, the capital of the Province. I consented, so in the month of September, after arranging my affairs, disposing of stock and household goods other than what I took with me, putting a tenant in my house, and a deputy in the collector's office, preparatory to resigning it, and taking leave of the endearments of home and my dear father and other relations and friends, I embarked with my dear wife and the three lovely children with which the Lord had blessed me during my sojourn at Bresque Isle, and a few things for housekeeping, on board a small schooner of about thirty tons, and in about two days anchored in York harbor, now Toronto. Landed in the night, dark and rainy, plenty of mud, no carriage, I went ahead to my wife's father's residence, corner of King and Yonge. Mr. Dennis (my father-in-law) immediately went forth with me, and a lantern, to meet wife and children trudging through the mud and rain, with James in her arms and the little girls following, Sarah minus a shoe, which came off in

the mud crossing Wellington Street. No sidewalks or macadamizing in those days. However, here we were, through the mercy of God, snugly quartered at last, but no parsonage nor other house available for my residence. Entering, indeed, in the field of my future labor, but homeless except as sheltered for the time being by my wife's parents, Mr. Dennis having a small, dilapidated house that had been once a dwelling, but was now used as a joiner's shop, generously offered the use of it free of rent while I served in the circuit, if I could so fit it up as to live in it. Seeing no alternative I went to work, and after hard work of self and wife for two or three weeks, and the outlay of about $20, succeeded in rendering the old house tolerably comfortable during the two years of my labor on Yonge Street Circuit. I found the brethren and the sisters in the town very kind and ready to show all Christian courtesies, but too few in number and sufficiently burdened with their own necessities to render much aid. We found, however, their hearts open, and the more so the longer we sojourned amongst them, and this went far to console my dear wife and reconcile her to the change of circumstances a sense of duty had imposed on us. I cannot but contrast those times in relation to Methodist preachers and their accommodations at present, at least of those laboring in the older settlements of our country, but I am reminded here of what the first pioneers of Methodism in Canada had to encounter, and my comparisons must cease. My field of labor, besides embracing the then capital of the Province, extended up Yonge Street to Lake Simcoe about forty-five miles, then easterly through the Townships of Markham, Scarboro, Pickering, Whitby and Darlington, to the edge of Clark, with lateral excursions to the right and left of some eight or ten miles more or less in various places. This had to be traversed on horseback with saddlebags, wheel carriages being out of the question. The first winter of 1824-5 was such as the like I have never seen either before or since, not a day of real sleighing the whole winter, but mud holes and frozen hubs in plenty during December and January, and during these months it was scarcely possible to reach the town with any kind of carriage, so that the citizens got scarcely any supplies from the country. The ordinary price of good firewood was but $1.50 per cord, yet a cartload of offal wood picked up on the commons would sell for $1.00, such was the difficulty of getting it to market. But the most disheartening feature of my labor this year was the demoralized condition of the circuit, class papers neglected, and in several

places not forthcoming at all. Complaints of immoral character abounded. Indifference to the means of grace prevalent in most places, especially so in the eastern section, the Townships of Pickering, Whitby and Darlington. The whole sum raised for the support of the preachers in the whole range of these three townships during the year did not exceed eleven shillings currency, or $2.20, and here our rides were longer and labors more trying than in the western part. The whole amount of my dividend for the year's service was about one hundred dollars, including everything to feed and clothe my family, pay for house, horse and travelling expenses; nevertheless, the Lord favored us with health and strength and a resigned will. The Superintendent, William H. Williams, was a thorough working man, unburdened with a family, bland and generous, at home whenever night overtook him, and an excellent colleague. He vigorously applied himself to the trimming of the circuit, and by a judicious administration of discipline presented it much improved—the Societies much advanced in piety and Christian life, though not in numbers. At the ensuing Conference, 1825, I was admitted on trial, and put in charge of the same Yonge Street Circuit, reduced, however, by the separation of the eastern section thereof. This enabled me to devote more time and labor to the town of York, having for my assistant Rev. Egerton Ryerson, who, like myself, had this year been admitted on trial. A more agreeable and useful colleague I could not desire. We labored together with one heart and mind, and God was graciously pleased to crown our united efforts with success. We doubled the numbers in the Society, both in town and country, and all was harmony and love. Political questions were not rife—indeed, scarcely known among us. The church was an asylum for anyone who feared God and wrought righteousness, irrespective of any party whatever. We so planned our work as to be able, beside meeting all the former appointments in the townships east and west, bordering on Yonge Street for 45 or 50 miles northward to Rouch's Point, Lake Simcoe, to devote one week out of four exclusively to pastoral labor in the town and preach there twice every Sabbath.

"This prosperous and agreeable state of things served to reconcile my dear wife and myself to the itinerant life with all its attendant predilections and hardships incident to those times."

His present residence with his family in the town of York gave the Society a

social status, and an amount of pastoral attention which it had never possessed or enjoyed before. The character of his preaching won him an envied eminence and a general respect. At this time he was about thirty-four years old; his manners were easy, and he himself was open and approachable. There was an air of the most unmistakable piety about him—not asceticism or grievance, but simply goodness. He was an upright man, and his preaching was sound, simple, clear, unctuous and truly Wesleyan. It stood not in the wisdom or device of men, but in the power of God. If it had not been for his unction, his preaching would have been sometimes dry; but, as it was, it was full of vitality and adapted to bring souls to Christ and build up holiness.

Ten years afterwards he became editor of the *Guardian*, and ably performed his duties there.

In 1836 he resigned from the Conference, chiefly through a disagreement with Egerton Ryerson, whom he criticised for indulging too freely in matters political, and went to Auburn, N.Y., where he preached for twelve months. His quiet, unpretentious manners, and the constant exhibition of an empty sleeve, ever reminding them of an arm lost in resisting their immaculate republic, was likely to be an eyesore to a people so hostile to Britain as the citizens of the United States.

He returned again to Canada and united with the Methodist Episcopal Church, and subsequently filled the office of Presiding Elder, and ultimately was elevated by them to the Episcopacy. For many years, up to the time of his death, he was their sole Bishop, highly respected both in and out of his own communion.

His assistant colleague during his second year in York was the immortal Egerton Ryerson. He commenced his labors in the itinerancy on April 20th, 1825, and his first appointment was at the Thirty meeting-house, where for the first time he addressed a congregation from a text of scripture. Though he spoke with fear and trembling, perhaps no passage could have been selected more strikingly relevant to the occasion, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Among those who heard him that evening was Thomas Vaux, a member of the King Street congregation during his time of itinerancy there. His preaching, while at York, was impassioned and magnetic. As yet, however, he was not so practiced as to have cured himself of a great tendency to rapidity in speaking,

and to the repetition frequently of whole members of a sentence twice. But when free from embarrassment, some of those early efforts were uncommonly happy and powerful. His studiousness will find few parallels in this day; though almost daily in the saddle, and lodging in very inconvenient places, he constantly rose at four o'clock and improved every moment of leisure time through the day. The increase in the Circuit amounted to fifty-six; it was a year of great activity in the King Street chapel, and the beginning of a long period of uninterrupted prosperity of Methodism in York, which was only arrested by the discussions which grew out of political events in 1834 and the Irvingite heresy which coincided with these events.

For the history of his remarkable career we, of course, have not the space to spare, but his is a household name in Canada, and his chief claim upon the gratitude of posterity is that he became the founder of our system of national schools.

Rev. William Ryerson succeeded to the Circuit in 1826, remaining in York the following two years. He was the most notable preacher of all this wonderful family, and the greatest of his time. He would not have prepossessed a casual observer very much at first sight at that time—large, light-complexioned, rather coarse of feature, with a certain looseness of make, arising from his great frame being not yet filled up. His soft, deliberate, and not very direct mode of speaking when he began did not beget expectation of the tide of words and ideas, and the fascinating control of the attention and the feeling of his auditors which were always soon to follow. In the ardor of his then fervid piety, this orator out of the woods of Oxford at once took the people by storm. Had he enjoyed the training advantages which older countries afford, and had he been saved from many annoyances and drawbacks, he would have become the Whitfield of Canada. He possessed those feelings of strong sympathy with his subject for the time being, and the power of transferring his own realizations and emotions, whether of hate, fear, indignation, scorn, or tenderness, to his hearers to such a degree, that for the present they were not under the control of their sober second judgment. He spoke with intense pathos. His voice, which was always soft and plaintive, was tenderly sympathetic. At first his eloquence was sweeping and tidal, then he would speak till he was ready to drop down with exhaustion, and the weaker he was the more completely the people were melted. No preacher ever appeared in Canada who drew so many tears.

His preaching was the great attraction to the chapel, and the augmented congregation necessitated the enlargement of the church, which was effected and paid for in his time. Now for the first time were to be seen in a Methodist church some of the old aristocratic families who looked upon Dissenters with despising intolerance.

He afterwards was a member of the delegation which, in Pittsburg in 1828, secured the independence of the Canadian Church.

As an Elder his services were marked by extraordinary energy and fidelity. He never missed an appointment, and he passed through his district in charge once a quarter in summer's heat and winter's cold on horseback. He had been known when the weather was so severe that he would be compelled to run by the side of his horse to keep himself warm, to thrown away his overshoes lest they should impede his movement, and start on a ninety miles journey, facing the cutting blasts of early winter.

In Brockville, in Kingston, in Toronto again, in 1837 and 1838, in Simcoe, in Grand River and in London, he preached everywhere, overflowing churches greeting him.

He died upon the 15th day of September, in the year 1872, in the seventy-fifth year of his age.

Mr. Ryerson's colleague during the first year of his superintendency in Yonge Street was Rev. John Beatty, generally termed "the Squire."

He had located, when in his youth, on the flats of the River Credit, and when in company with a band of settlers they crossed the Mimico creek, the whole company kneeled in prayer while he implored the blessing of the Most High on their new and arduous enterprise. His wife in after years would often go alone to the distant prayer-meetings through the dense dark forest, in the night season, kneeling down to implore the protection of the Almighty before she entered the woods, and kneeling again to return thanks when she emerged from their gloomy recesses, that she had escaped from the wolves and had not lost her way.

He was now in comfortable circumstances and well up in years and wished to spend the evening of his years in usefulness. He volunteered to come out from the locality of Meadowvale and spend a fortnight in the Yonge Street Circuit without a reward. He occasionally preached in York, and his richly scriptural sermons gave great satisfaction.

He afterwards entered the itinerancy and became an ordained preacher, returning in that capacity ten years subsequently to the same Circuit.

On Friday, the 22nd day of February of this year (1828), Peter Jones, the native missionary to the Indians, who was at the Credit river, visited the little church. In his own words, they "Started with Mr. and Mrs. Richardson, my brother John, and about twenty Indian school children for York, for the purpose of exhibiting their improvement before some of the members of the House of Assembly and others. Reached town about 3 p.m., and at 7 o'clock repaired to the Methodist chapel, which was crowded to overflowing. The Rev. J. Richardson commenced the services by giving out a hymn and prayer, after which the Rev. W. Ryerson addressed the meeting, stating the object for which they were assembled. The Indian children then commenced exhibiting in a pleasing manner their improvement—first by singing both in English and Indian, then by reading, spelling, reciting the Lord's Prayer and Ten Commandments. They also showed samples of writing, and the girls of sewing and knitting, and closed by singing. The Speaker of the House of Assembly, who occupied the chair, spoke on the occasion, and also several of the members; all evinced great interest for the prosperity of Missions among the natives of the forest. The Rev. W. Case gave a general statement of the Missions, and a vote of thanks was given to the members of the Methodist Missionary Society for their indefatigable exertions. I took this opportunity, on behalf of my native brethren, to express our thanks for the interest white Christians were taking on our behalf. A collection was then taken up for the purchase of books for the schools." Peter Jones, the earliest of the native missionaries, was often a visitor at the little church. His was a strong, mobile countenance betokening the vigorous character which it displayed. His hair was black and straight like all the Indians. His mouth was firm, his full lips compressed a little, while his eye was sparkling, bright and pleasing. He was born on the picturesque heights of Burlington Bay on the first day of the year 1802. He was reared amid the customs and superstitions of her people, and for fourteen years he wandered in the primeval forest with the uncivilized inhabitants.

He suffered innumerable hardships incidental to wild pagan Indian life. His name was Kah-ke-wa-quon-a-by, which means "sacred waving feathers." Like all other Indian lads, he was taught to use the bow and arrows, and afterwards

became an expert gunner, an agile canoeman, and a fisherman of renown amid his kin.

In the year 1816 he received the advantage of an English school, and was taught to read and write. After this he settled among the Mohawk Indians. In 1820 he began to attend church services, and to think favorably about the Christian faith. But when he viewed the way in which the white men, who mostly composed the van of approaching civilization, drank whiskey, quarrelled, fought and cheated his unsophisticated brethren, the Indians, his glimmering reason decided that the Indian religion was not inferior to this. Though himself a wild, untamed Indian youth, he never fell into the vice of drunkenness. In 1823 he became acquainted with Seth Crawford, an earnest Christian worker, and one who had taken a deep interest in the spiritual welfare of the Indians. His piety and sympathy for them made a deep impression on the mind of Peter Jones.

Soon after, a camp-meeting was held in the Township of Ancaster by the early Methodists of those days. Many were drawn by curiosity to visit this gathering. Among the rest this young Indian and his sister Mary came to see how the Methodists worshipped the Great Spirit in the wilderness.

Rev. William Case, the Apostle of the Indian work in Canada, had the general oversight of the camp-meeting. With him were associated a number of ministers, who alternately delivered pointed and powerful discourses from the preachers' stand to the large multitudes who had gathered from the surrounding country.

Peter Jones has left an account of the meeting and we will let him speak for himself:

"On arriving at the encampment I was immediately struck with the solemnity of the people, several of whom were engaged in singing and prayer. Some strange feeling came over my mind, and I was led to believe that the Supreme Being was in the midst of His people, who were now engaged in worshipping Him.

"We pitched our tents upon the ground allotted to us; it was made of coarse linen cloth. The encampment contained about two acres, enclosed by a broad fence. The tents were pitched within this circle; all the underbrush was taken away, whilst the larger trees were left standing, forming a most beautiful shade.

There were three gates leading into the encampment. During each night the whole place was illuminated with fire-stands, which had a very imposing appearance among the trees and leaves. The people came from different parts of the country, some ten, some twenty, and some even fifty miles, in their waggons, with their sons and daughters, for the purpose of presenting them to the Lord for conversion. I should judge there were about a thousand persons on the ground.

"At the sound of the horn we went and took our seats in front of the stand, from which a sermon was delivered. After this there was a prayer-meeting, in which all who felt disposed took part in exhorting and praying for penitents. The next day, Saturday, 2nd June, several sermons were preached, and prayer-meetings were held during the intervals.

"By this time I began to feel very sick in my heart, but did not make my feelings known. On Sabbath, there was a great concourse of people who came from the adjoining settlements, and many discourses were delivered, some of which deeply impressed my mind, as I could understand most of what was said. I thought the 'black-coats' knew all that was in my heart, and that I was the person addressed. The burden of my soul began still to increase, and my heart said, 'What shall I do to be saved?' for I saw myself to be in the gall of bitterness and in the bond of iniquity. The more I understood the plan of salvation by our Lord Jesus Christ, the more I was convinced of the truth of the Christian religion and of my need of salvation. In spite of my old Indian heart, tears flowed down my cheeks at the remembrance of my sins. I saw many of the white people powerfully awakened, and heard them crying aloud for mercy, while others stood and gazed, and some even laughed and mocked. The meeting continued all Monday, and several discourses were delivered from the stand. My convictions at this time were quick and painful. During the preaching I wept much. This, however, I endeavored to conceal by holding down my head behind the shoulders of the people. I felt anxious that no one might see me weeping like an old woman, as all my countrymen consider this beneath the dignity of an Indian brave. In the afternoon of this day my sorrow and anguish of soul greatly increased, and I felt as if I should sink down to hell for my sins, which I saw to be very great and exceedingly offensive to the Great Spirit. I was fully convinced that if I did not find mercy from the Lord Jesus, of whom I had heard much,

I certainly should be lost for ever. I thought if I could only get the good people to pray for me at their prayer-meetings I should soon find relief to my mind, but had not sufficient courage to make my desires known. O, what a mercy that Christ did not forsake me when my heart was so slow to acknowledge Him as my Lord and Saviour. Towards evening I retired into the solitary wilderness to try to pray to the Great Spirit. I knelt down by the side of a fallen tree. The rattling of the leaves over my head with the wind made me uneasy. I retired further back into the woods, and then wrestled with God in prayer, who helped me to resolve that I would go back to the camp and get the people of God to pray for me. I went, but when I arrived at the meeting, my fearful heart again began to hesitate. I stood by the side of a tree, considering what I must do, whether I should give up seeking the Lord altogether or not.

"It was now about dusk. While I was thus hesitating as to what to do, a good old man, named Reynolds, came to me and said, 'Yes.' He then said, 'Do you desire the people of God to pray for you?' I told him I did, and that was what I had desired. He then led me into the prayer-meeting. I fell upon my knees, and began as well as I could to call upon the name of the Lord. The old man prayed for me, and exhorted me to believe on our Lord Jesus Christ, who, he said, had died for Indians as well as white people. Several of the preachers prayed for me. When I first began to pray my heart was soft and tender, and I shed many tears; but, strange to say, some time after my heart got as hard as a stone. I tried to look up but the heavens seemed like brass. I then began to say to myself, 'There is no mercy for poor Indian.' I felt myself an outcast, a sinner bound for hell. About midnight I got so fatigued and discouraged that I retired from our prayer-meeting and went to our tent, where I immediately fell asleep. I know not how long I had slept when I was awakened by the Rev. E. Stoney and G. Ferguson, who had missed me at the prayer-meeting, and had come with a light to search for me. Mr. Stoney said to me, 'Arise, Peter, and go with us to the prayer-meeting, and get your soul converted. Your sister Mary has already obtained the Spirit of Adoption, and you must also seek the same blessing.'

"When I heard that my sister was converted and had found peace (not knowing before that she was even so much as seeking the Lord), I sprang up and went with the two good men, determining that if there was still mercy left for me, I would seek until I found it. On arriving at the prayer-meeting, I found my

sister apparently as happy as she could be. She came to me and began to weep over me and to exhort me to give my heart to God, telling me how she had found the Lord. These words came with power to my poor sinking heart, and I fell upon my knees and cried to God for mercy. My sister prayed for me, as well as other good people, and especially Mr. Stoney, whose zeal for my salvation I shall never forget. At the dawn of day I was enabled to cast myself wholly upon the Lord, and to claim the atoning blood of Jesus, as my all-sufficient Saviour, who had borne all my sins in His own body on the Cross. That very instant my burden was removed, joy unspeakable filled my heart, and I could say, 'Abba, Father.'

"The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of the people. Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle winds, the warbling notes of the birds, and the approaching sun, all declared the power and goodness of the Great Spirit. And what was I that I should not raise my voice in giving glory to God, who had done such great things for me!

"My heart was now drawn out in love and compassion for all people, especially for my parents, brothers, sisters, and countrymen, for whose conversion I prayed that they might also find this great salvation. I now believed with all my heart in God the Father, Son, and Holy Ghost, and gladly renounced the world, the flesh and the devil. I cannot describe my feelings at this time. I was a wonder to myself. O, the goodness of God in giving His only begotten Son to die for me, and thus to make me His child by the Spirit of Adoption. May I never forget the great things He had done for me on the glorious morning of the 5th of June, 1823!

"Before the meeting closed on this Tuesday a fellowship meeting was held. The Rev. W. Case requested all those who had experienced the blessing of justification to stand up, and a goodly number rose, amongst whom were my sister Mary and myself. When Elder Case recognized me he exclaimed, 'Glory to God! there stands a son of Augustus Jones, of the Grand River, amongst the converts. Now is the door opened for the work of conversion amongst his nation!'

"The meeting being closed, we returned home, and with tears told our parents what the Lord had done for us. Our simple story affected them much; they

wept, and said they were glad that we had given our hearts to God, and exhorted us to persevere in the good way.

"A few days after this the evil spirit tempted me to doubt the reality of the change wrought in my soul by the Holy Spirit, but this seemed only to urge me to seek the Lord with greater diligence. I searched the Scriptures, prayed much, and waited for a clearer manifestation of His work in my heart. One day I retired to a grove to pray, and whilst thus engaged all my doubts and fears were dispersed, and I was enabled to receive the witness of the Spirit bearing witness with my spirit that I was a child of God, that I had passed from death unto life, and that of a truth a good work was begun in my heart."

On the evening of Sunday the 28th day of June, 1836, he passed away, after a long life of service, during which time he saw the savage Indian tribes redeemed from their primeval darkness and a great revolution effected in their spiritual and material affairs, in which great work he had taken an onerous part.

York was now separated from the Yonge Street Circuit and made a station to which the Rev. Franklin Metcalf was assigned. He was now in the prime of his manly beauty. He was a little less than six feet in height, straight, symmetrical, lithe and graceful. His countenance was clothed with the native glow of health and lighted with a genial smile, and a pair of large sparkling eyes; his features were regular, his forehead high and surmounted by an abundant covering of brown silken hair. He was beautiful indeed, but neither vain, nor flirty, nor imprudent. Instead, he was pure as the virgin snow, prudent to a degree, frequently going alone and pouring out his soul to God by the hour.

He was born on June 6th, 18—, in Worcester, Mass., and moved with his parents, when nine years of age, to Seneca Falls, New York State. His father was an officer in the army during the Revolutionary War. The parents belonged to the Baptist Church. The death of his father and a beloved sister, before he was twelve years old, made a deep religious impression on his mind which never left him. When about fourteen a revival of religion took place among the Methodists in his vicinity. His mother was opposed to the family attending, and learning that his elder brother was among the penitents, sent Franklin to bring him home; but he also remained to pray. After several nights earnestly spent in seeking salvation he obtained a bright evidence of his acceptance with God.

His mother wished him to join the Baptist Church, but finally told him to

unite with the church in which he thought he would have the most assistance in the service of God. On leaving school he chose the profession of medicine, and was articled to a physician who was an elder in the Presbyterian Church—a person whom he much respected, and with whom he completed the study of anatomy.

During his medical studies his convictions were that he was not in his proper sphere; but such was his agreement with the doctor that he dared not mention his views to him. A friend induced him to allow the matter to be broached, when his superior kindly released him from his engagement. He was then in his eighteenth or nineteenth year. He then spent a couple of years in a local sphere and in preparatory study before going out into the itinerant field. He came to Canada when he was twenty-one. Rev. Dr. Green's recollections of him in York are very interesting:—"I found," he says, "in Bro. Metcalf all that I anticipated; a faithful friend, an interesting companion, an excellent and finished preacher, and an admirable colleague. To my own mind he was the model preacher of the Connexion. Deep in Christian experience, pastoral in his habits, neat, but not fine, in his dress, commanding in personal appearance, and gentlemanly in his intercourse with society, he was well calculated to do good and to gain esteem. But if to these elements of influence and success you add a sound and discriminating judgment, a logical mind well stored with facts and ideas, a remarkably clear and methodical way of arranging his subjects, and of presenting truth to his congregations, always backed up with scripture proofs, and delivered, not in a pompous strain of oratory but in forcible language of simple eloquence, you will have a tolerably correct idea of Metcalf's distinguishing characteristics. His voice was neither very loud nor very musical, yet he could give utterance to every word in a manner very agreeable. It was a luxury to hear him; and we often rode miles to hear each other on week-day evenings. His sermons cost him much time and thought; but, when delivered, there was a completeness of style, illustration and arrangement, connected with earnest devotion and practical godliness, which made them not only acceptable and useful, but highly popular." For two years he preached in the King Street chapel. His subsequent career was long and honorable and no man in the Canadian Conference was more beloved. After he had been superannuated for some years, on the tenth day of June, in the year 1850, he died suddenly in broad daylight with no human being near, while on an errand with horse and cart to the back part of his farm. The news

of his death reached Conference, which was then sitting, and his old comrades were bowed in sorrow and tears by the melancholy news. A service was held during the Conference to the honor of his memory. A solemn procession of the brethren was organized and proceeded from the house of Mr. Amos Stearns, with crape badges on their arms, which proceeded slowly to the church, where a sermon was preached by the President, the Rev. Dr. Richey, and a eulogy on his character pronounced by Elder Case.

Rev. William Smith was his successor in the King Street church. He was of Scottish parentage, but born in 1802 in the town of Niagara, once the capital of the Province. Part of his youth was spent in Brockville, where his mother, who then was a widow, wedded the Rev. Wm. Brown. This led to his residence for a time at Rideau, and his consequent intercourse with the Methodists. His mother died, and he engaged in business with his uncle at Presquile. He at this time had received a good commercial education, and was, besides, a person of untiring energy and practical sagacity. During the year 1822, in a great revival that swept the Smith's Creek Circuit, he was brought into the church, in which he was soon appointed a class leader. He was licensed to exhort, but never exercised his gift in early years. About the year 1825 he disentangled himself from business and repaired to the Methodist seminary, where he remained two years pursuing a classical and scientific course of education. He was induced by Elder Case to leave his academical pursuits and to teach the Indians on Grape island. But he found it a monotonous employment and unsuited to his tastes and energies.

In the meantime sundry appointments which he supplied in the surrounding circuits showed his uncommon powers as a preacher, and he was sent by Elder Case as the junior colleague of Mr. Belton. He showed himself a matured man. He had a thorough comprehension of all business matters, was well informed but not pretentious; was plain and affable, but very well bred; pleasant but grave; not narrow-minded but conscientious. He was one of the best of pastors, systematic and constant; and a plain, tasteful and valuable preacher. It was wonderful to see how he preserved so distinct an utterance with such unusual rapidity. In person he was middling sized, lithe and active. His features were sharp and expressive, and his skin, hair and eyes very black. Under his assiduous pastoral ministry there was an increase of membership of thirty dur-

ing the year, which was wound up with a powerful revival. After preaching in Kingston and Brockville he removed to the United States, and died in the city of Boston in 1842.

Among the members of the chapel at this time who are still remembered were Thomas Mara, who kept a shoe store on Queen Street, near John, and who, early in the first month of the new year of 1898, passed into the great beyond; Mr. Baxter, the forefather of the alderman, who was the leading singer of the choir; Mr. Knot, who resided at the corner of Bay and King Streets; Mr. Higgins, then a head bailiff; Mr. Glascow, a dealer in boots and shoes; Mr. Humphreys, a carpenter; John Doel, the father of the aged supernumerary, a sketch of whose life can be found after the history of Avenue Road Church; Mr. and Mrs. John Lever, who moved away to embark on farming somewhere in the interior; Asa Patrick, a farmer of Scarboro, although of the same name he held no relationship to W. P. Patrick, but they both married daughters of Mr. Gilbert; Mr. Wilson, an old soldier, and a member of the Queen's Rangers, who carried on a shoe store on King Street, opposite the church, and whose wife, Susanna, had passed through the Lachine Rapids in an open boat, and had been present at Queenston Heights, when the fields were stained with the blood of battle, and the brave Brock was slain. When the enemy were giving way, and the battle almost won, to Tecumseth, the great Indian warrior, she gave the red skirt which she wore to tie in strips about the arms of the wives of the American soldiers, to save them from the tomahawks of his own bloodthirsty followers.

Dr. Morrison, at one time, was chief clerk in the Surveyor-General's office. Prejudice against the Methodists was an important factor in aristocratic circles, and, without charge or the slightest deficiency in faithfulness and efficiency, he was dismissed from his position for no other reason but on account of his faith. He then devoted himself to the medical profession, which he had studied in earlier life. He was afterwards elected to represent York in the House of Assembly, defeating the Attorney-General. He was also, at another time, elected Mayor of the city. He died as he had lived, a staunch Methodist, and happy in the living faith that abideth with the faithful.

In the year of his ministry the following sarcastic advertisement, printed in the columns of the *Guardian*, shows that the church had become a rendezvous on Sunday evenings of loungers, who spent their time around the place:—

☞ WANTED ☜

A number of young gentlemen to gaze, and talk and lounge in front of the Methodist chapel in this town on Sunday evenings. All the qualifications necessary are a good share of ill-mannerly ignorance, self-conceit and unblushing impudence. Any young gentlemen who wish to engage in this praiseworthy and honorable employment, will please to parade themselves in front of said chapel next Sunday evening between the hours of 6 and 8 o'clock.

☞The disapprobation of every decent person will be given in part payment.

When the village was small, previous to the time when police protection was afforded, it was not an unusual occurrence to have the service interrupted by the practical jokes of the careless wags of the place; occasionally they would put out the lights, throw in cackling geese, and again they would vary the performance by driving in other fowl and birds. On one occasion, during service time, a drunken man was wheeled up the aisle prostrate in a wheelbarrow. The late Joshua Van Allen, a tailor, who subsequently removed to Chatham, where he died, in a burst of righteous wrath, disposed of the interlopers single-handed.

In this year, also, the new brick meeting-house on Yonge Street, five miles north of the town, was burned down. The building was still unfinished, and the carpenters were at work, when a spark fell among the shavings and the chapel was totally destroyed. It was rebuilt without delay and dedicated on the 26th of May, 1832, Rev. E. Ryerson preaching at the opening services.

Rev. John Ryerson again received the appointment in 1831. The previous revival had spiritually improved the Society, and his powerful preaching acted as a stimulus to the spreading movement. The membership had run up to 264, while the Sunday-school contained 150 scholars. A visit was made among the poorer portions of the town, and many of the children of the poor were clothed and induced to attend the school. Its officers for that year were: President, Rev. John Ryerson; Vice-president, King Barton; Secretary, Samuel E. Taylor; Assistant Secretary, Edward Perry; Treasurer, John Tyner; Managing Committee, Joshua Van Allen, R. Woodsworth, Wm. Galbraith, Christopher Webb and William P. Patrick. Alexander Hamilton was now the superintendent, having succeeded William Carfrae in 1830.

Towards the close of the year ground was purchased from the magistrates, of what was then called the "public square," at the corner of Toronto and Adelaide Streets, on which it was proposed to erect a new chapel, which was afterwards known as "Old Adelaide."

In the year 1832, Rev. Alexander Irvine was accorded the station by Conference. He was the last preacher in the now historic church. He was a native of Scotland, where he had received a good English education to which he had added some classical attainments. While he was yet young, his family emigrated to America, where he was converted in a Methodist Church.

Subsequently the family came to Canada, and settled near Belleville. As a local preacher he showed superior talents, and he was recommended by Conference to travel. He again returned to the States, and there engaged in the itinerancy, and remained there until 1831. Here he was located by Conference, and entertained an idea of settling on a farm, but was induced to offer himself to the Canada Conference, to whom his fine talents and nine years' experience were sure to make him a valuable acquisition.

In person he was not handsome, but interesting. He was above the medium height, slight in build, slightly pockmarked, and very intellectual in appearance. His was, perhaps, rather a fine and tasteful than a strong mind. He would have excelled in the lighter kinds of literature, of which he was very fond. He had a fine fancy, and was a good rhymer if not a poet. His preaching was chaste, dignified, graceful and correct. He was kind, amiable, gifted, and lively in conversation.

He spent the closing year in the King Street chapel, and the opening year of the old Adelaide Street church he occupied its pulpit. Some two years afterwards he emigrated to the Western States, and spent some time in retirement, where he died in the year 1839.

The little chapel became too small to hold the overflowing congregations. It had begun its career with a membership of six, and now two hundred and sixty-four were enrolled upon its list. When the new Adelaide Street church was built, it was sold and turned into a theatre, and instead of the eloquence of a Ryerson or a Metcalf; instead of the pleading of a Richardson or a Smith; instead of the supplication and the prayers of its worshippers ascending to the throne of the Most High to guard them well, to guide them in the narrow way; there was heard the voice of gentle Desdemona in her woe, or Shylock crying for his ducats and his daughter.

In 1833 the building on King street used as a church by the Methodists became a theatre, and the congregation for the most part migrated to the new church on Adelaide Street.

Let us for a few moments compare the King Street West of 1820, from Yonge to Bay Streets, when the first church was built, with the same thoroughfare as it is to-day in the year of grace 1899. Then almost the only houses were those of Captain Bowkett on the north-west corner of King and Yonge Streets where now stand the palatial offices of the Grand Trunk Railway. A little further west on the northern side of the street was Mr. Wilson's house with a large orchard at the back, while still further to the west on the north-eastern corner of Bay and King Streets was a row of three small clapboarded cottages which were only pulled down in 1852. On the opposite side Jordan Post's house and a blacksmith's shop were almost the only tenements between King and Bay Streets.

Compare that state of things with King Street West in 1899. Now in all probability the assessment value of even the smallest house or place of business in the portion of the thoroughfare between Yonge and Bay Streets is greater than that of all the dwellings then there, put together. At that time, except in mid-winter when the snow was deep and the sleighing good, the roadway was always either ankle deep in mud or dust, nay almost impassable at times through the depths of the former, which was not only oftentimes ankle but knee deep or even more.

"But, the old order changeth and giveth place to the new," and we will conclude this chapter with these reminiscences of the first Methodist Church in York.

CHAPTER III.

George Street Church.

THE early history of Methodism of Toronto is hard to comprehend unless it is understood that many of the large families hailing from the Motherland regarded the flourishing church on King Street with a suspicion that its congregation looked too fondly upon the nation to the south. For this reason, although Episcopal Methodism flourished abundantly on account of its priority in the field and the strength and machine-like management of its magnificent organization, individual families kept aloof, holding services in their own homes and in divers places. In 1830 these families met once a week to worship in a small schoolroom on the north side of Colborne, a little east of Church Street. Mr. Newlove, a missionary sent from England to aid this feeble movement, had died in Montreal, en route to his destination.

In the year 1831, the Rev. Donald Fraser, of the British Wesleyan Conference, came to Canada and to Toronto. The minutes of the British Conference of that year record that the Rev. Donald Fraser voluntarily retired from "our work."

Sir John Colborne, the then governor of Upper Canada, gave Mr. Fraser a subscription of £10 currency or $40, and with donations and assistance of several influential men of the town, a lot of land was purchased on the east side of George Street, north of Duke Street, and the erection of a church edifice was begun. On the 14th day of July in the year 1832, it was dedicated to the service of God by the Rev. John Hick, a missionary from England. It was a frame building of moderate dimensions, measuring perhaps thirty by sixty feet, weather boarded, with an inclined roof like an English schoolhouse, the gable of which pointed to the west. A double doorway gave admittance, and a window on either side made it of the regulation style. Within, two aisles led down the audience-room intersected by high-backed pews surmounted with an inch of coping, and admittance to these was guarded by the old-fashioned doors of small dimensions. The windows were frosted; the pulpit high and ungainly, while the choir sat in a semi-circle before the communion rails and table.

The gallery, supported by half-a-dozen pillars, ran along both sides as well as the western end, and the church had a seating capacity of about four hundred. It is spoken of by the *Guardian* of that day—which paper did not then look upon the extra church with especial favor—as "small, but neat." It was painted white on the outside and the interior was homelike and pleasing.

The late Senator Macdonald, who afterwards for some years worshipped within its walls, thus refers to it in a manuscript lent by him:

"It was as unpretentious a church building as could well be; size about 30 feet by 60 feet, rough cast, gable toward the street, with wooden buildings on either side; aisles and pews narrow, the backs of the pews perfectly straight, with one inch coping; building inside painted drab, stairs to the gallery straight and narrow; no vestry, no arrangement for choir, lighted with oil lamps of the plainest character."

"The morning and evening services were conducted by Rev. John Hick, who was one of the most acceptable preachers and one of the most beloved men of his time. He was then in the prime of his manhood and in the heat of the labor of a career remarkably successful which was soon to be closed with tragic suddenness. He was born in Yorkshire, England, and in 1815 was sent by the mother church as a missionary to Prince Edward Island. There and in Upper and Lower Canada he worked with great faithfulness until 1834, when he fell a victim to malignant cholera which was then raging in the Lower Province, and died on the 3rd day of August in the city of Quebec. The suddenness of his death can be realized when it is known that on the 20th of July he preached his last sermon and held his last quarterly love-feast."

"The Rev. John Barry was the first regularly-appointed pastor of the church. He, too, was a missionary from the Motherland, sent to Canada with nine others in response to the urgent appeal made by Mr. Fraser. He continued to minister to the little congregation's spiritual wants until the year 1833, when he was removed to a charge in the city of Montreal at his own request, as he was strongly—almost bitterly—opposed to the union of the British Wesleyans and Canadian Methodists into one body which had occurred during this year."

Mr. Barry remained a year in Montreal, then went to Bermuda where he ministered until 1836, when he went for the benefit of his health to England, being shipwrecked on his way whilst in the English Channel, when he narrowly

escaped death by drowning but lost the whole of his library and personal effects. For a time he sojourned in the Isle of Guernsey, then again returned to Montreal in 1837, where he died in June, 1838. To continue Mr. Macdonald's narrative:

"The union having been consummated, the preachers frequently alternated between Adelaide and George Streets for some four years. In the first year of that intervening time Rev. Ingham Sutcliffe occupied the pulpit; Thomas Turner, Egerton Ryerson, Matthew Lang, John C. Davidson and Joseph Stinson succeeding in their turn."

Rev. Thomas Turner was born in Coventry, England, in 1799. At the age of sixteen he accepted Christ, and after "repeated solicitations on the part of both ministers and people" he began to preach. In 1825 he was sent to Canada. He was slight, trim and sprightly, with a fair complexion, a high forehead and an intellectual countenance. Genteel in his manners, courteous in his conversation, though not a deep thinker or a profound reasoner, yet his genuine piety, combined with cordial manners and a gentle heart, made him popular and endeared him to his congregation. He died in England in 1860, having left Canada in 1841.

Rev. Matthew Lang, whose memory is fragrant with pious recollections, was born in the Emerald Isle in 1798, and was reared in Lancashire, England. Here at the age of sixteen he was converted, and at the age of twenty-five, having most successfully discharged the duties of local preacher and exhorter, he was called as a missionary and sent to Canada. At this time he was a picture of health and strength—young, florid, handsome, zealous, and laborious, and with activity which never seemed to weary throughout his bright career. On the 21st of February, 1850, he died suddenly in the city of St. John, in the military barracks, where he had gone to conduct a class. His brethren of the Conference paid testimony to the value of his sterling character in these lines:—"He maintained an unblemished character through the whole of his public course, and was eminently distinguished by fervor and uniformity of zeal in seeking the glory of Christ and the salvation of men. He yielded to none of his brethren in attachment to the doctrines and published economy of Methodism, or in the faithful enforcement of its discipline. He was 'in labor more abundant,' and his acceptable ministry was signally attended with the Divine blessing. He sustained with honor and integrity some of the most important offices in his

district, and was, at the time of his death, chairman of the Eastern Canada District and general superintendent of the Missions."

Mr. Lang filled in the years 1835 and 1836 the office of Book Steward for the Conference in Toronto.

Rev. John C. Davidson was also a native of the Emerald Isle, born in 1801, but came to Canada in early years. His first attempt at preaching was made in a school-house in Hallowell. His early efforts were encouraging, delighting and edifying his small band of listeners. He afterwards became a pulpit orator of great ability and winning eloquence. During the sev. n years' rivalry between the English and the Canadian Methodists, he sided with the Wesleyans, and in 1854 after their second union he joined the Anglican Church, and his eloquent, words were lost to Methodism forever. Again quoting John Macdonald:

"Rev. Joseph Stinson was born in Castle Donington, Leicestershire. His parents were godly in walk and conversation, and before his twentieth year he accepted the peace that "passeth all understanding" in the town of Gainsboro', Lincolnshire, a few miles distant from where John Wesley was born.

His promising talents commanded the attention of the church, and after the usual probation and acceptance as a local preacher he was proposed and accepted for the missionary work. In 1823 he was appointed to Eastern Canada, where he first labored in Melbourne, and where are to be seen still the outcome of the first fruits of his Canadian ministry."

From 1828 to 1832 Mr. Stinson was in England, then from 1833 to 1835, both years inclusive, at Kingston, Ont. In 1836 he came to Toronto where he remained for many years.

In appearance he was remarkably comely and handsome. He was of average size, deep-chested, straight, agile and strong. "Fair and florid in hair and face, with a restless, brilliant eye. His manners, too, were sprightly and genteel. He was as lovely in mind as in person. Although there was no cant or grimace about him, his was a pure, generous, courageous heart, full of good impulses, well educated, and naturally tasteful, with a lively though not lofty imagination, joined to an oratoned voice, no wonder he was popular." He was Superintendent of Missions for many years, and President of Conference in 1839 and 1840 and again in 1858, '59, '60 and '61. His ministry in George Street, and his eloquent preaching, is still spoken of with warmth and energetic approval by old citizens who once worshipped there.

The honorary degree of D.D. was conferred on Mr. Stinson by Victoria University in 1856, and he died in his sixty-second year, on August 26th, 1862.

The Rev. Egerton Ryerson was the well-known Superintendent of Education for Upper Canada. His career commenced in 1824 when he was subject to the Methodist Episcopal Conference, in 1833-34 he was editor of the *Christian Guardian*, from 1835 until 1837 he labored in Kingston. In 1838-39 was again engaged editing the *Guardian*, and remained in Toronto until 1842 when he became Principal of Victoria College, Cobourg, becoming in 1845 Superintendent of Education, which office he retained until February 21st, 1876, when he resigned. He died in Toronto, February 19th, 1882.

Before the close of the year 1837 the George Street church was closed and the congregation moved up to and became part of the congregation worshipping in Adelaide Street church. The George Street building was then rented to the Zion Church Congregational body, under the ministry of the Rev. John Roaf, who had been holding services in a larger building in the centre of the city block on Colborne Street, between Church Street and West Market Square. The lower portion of this latter building, it is now thought, was the schoolroom of Mr. Boyd, the father of the present Chancellor Boyd; and the upper portion was the then Masonic Hall. The committee, of which Mr. William Edwards, of the Provincial Department of Public Works, was a member, held its district temperance meetings in the schoolroom portion during these early years.

After the stirring events of the Mackenzie riots of 1837, serious disagreements sprang up between the British Wesleyans and the Canadian Methodist adherents in respect to matters of public policy; and all efforts to adjust these differences having failed, the union of 1833 was dissolved, and in July of 1840 a large number of the official and ordinary membership of the church and congregation separated and re-opened for service the old George Street church as a British Wesleyan Church, in connection with the English Conference, the Congregationalists having meanwhile vacated the building and occupied their new edifice on the north-east corner of Bay and Adelaide Streets.

Among the families in this removal were: Mr. Walker, a merchant tailor, on King Street; Mr. Hamilton, the painter and paper-hanger; Mr. Storm, and Mr. Woodsworth, both carpenters; Mr. Baxter, father of the late alderman, who possessed a remarkably sweet voice, and who sang in Toronto

churches during three generations; Mr. Bowes, afterwards mayor of the city; Mr. A. J. Score, the tailor; Mr. Bilton, who carried on the same business; the Osbornes and Millers; Mr. Parry, a tailor; Mr. Williams, a cabinet-maker; Mr. Armstrong, a stove merchant of King Street; Mr. Hodgins, a schoolmaster; Mr. Stewart, a dry goods dealer, on King Street; the Clarksons, Hamiltons, Bulls, Watsons, Goods, Perkins and Kews; Mr. Pitch, who had built not only Adelaide Street church, but the old house of worship on King Street as well; Mr. Clarke, the hatter, whose testamentary bequest originated the building of "Old Richmond," and others.

In reference to the unfortunate breaking-up of the union, the minutes of the British Conference recorded that a committee had been appointed "to take the most judicious and charitable measures, in conjunction with the Revs. Egerton Ryerson and Wm. Egerton, that the dissolution of the union may not be accepted with anything that might produce embittered feelings or injure mutual charity."

The Rev. Matthew Richey, D.D., father of the ex-Governor of Nova Scotia, and Rev. Joseph Stinson, D.D., father of Mr. Stinson, of the Ontario Educational Department, were the joint pastors of the reorganized British Wesleyan congregation, and a vigorous and hard-working church was the result.

A rapidly increasing membership, a growing interest, and a marked expansion of the attendance at its services led to an early addition of about twenty-five feet to the length of the building and the extension of the gallery.

Preaching services and Sabbath-schools were at once established at Yorkville and Queen Street West, and small red-brick chapels, cottage-roofed, were built in 1840 and 1841, at a cost of about $2,400 each. The Yorkville edifice continued to be so used until the congregation erected the present Central Methodist church, which was opened in the year 1854. Then this old chapel became the headquarters of the Victoria College Medical School, subsequently converted and at present used as a private residence.

The Rev. John G. Manly occupied the pulpit in 1841. He is still living (1897), after a remarkable career of no less than sixty-three years spent in the ministry, and sixty-nine years spent in actual labor, and resides now in his old age amid the tree-clothed hills of Deer Park. He was born in 1814, in the County of Kildare, Ireland, and was raised upon a farm. In 1829 he came to Canada, and a

year afterwards he was converted at a meeting held in Boyd's neighborhood, in the township of Lanark. He immediately joined the Methodists and became an exhorter and a local preacher of power and ability. For two years he filled the pulpits in the surrounding districts when occasion required, doing a great deal of walking to keep appointments. He then entered the ministry under the supervision of Rev. James Brock, a man of noble qualities and great ability, who is still alive (1897).

For four years he preached on probation at Clarendon, on the banks of the Ottawa river. His district here included two townships, one on each side of the river, which at this point widens to the lake, and frequently he paddled in a canoe the three miles' trip to fill appointments. The second year he labored in Prescott and Augusta, assisting Dr. Richey; the third year was spent in Kingston with Dr. Stinson; and the fourth in Peterboro' with the gentle George Poole. He was ordained in Kingston in 1838; then spent two years in Picton, and was located in Hamilton when the union between Wesleyan and Canadian Methodism was dissolved. He spent some time in Lower Canada and came to Toronto and worked once more in company with Dr. Richey. Having spent two more years in Hamilton, he was sent by the English Wesleyans, to whom he had adhered, as a missionary to the island of Jamaica, where he became an intimate friend of the late Senator Macdonald, and where his labors were abundantly crowned with success. He then went to England in 1843, and returned to Jamaica in 1844, where he remained until 1851, when he joined the Congregationalists and once again went to England, living there until 1856, when he took up his residence in Dublin, Ireland, where he continued to reside until 1865, when once more he crossed the ocean and came back to Toronto, where he became pastor of Zion Congregational Church, holding that charge until 1873, when he resigned his pastorate and once more entered into fellowship with the Methodists and spent two years as a missionary to the French in Lower Canada, and five years in educational work. After this wonderful life of ceaseless labor he is still full of vitality, and his voice still rings with its old resonance as he dwells upon the themes near unto his heart. His hair is white, his form is stooped, but, from his eagle countenance, the clear, blue eyes glance keenly as of yore; his commanding gestures and manners impressing his hearers that the bent form still enfolds a character of fearless and untiring industry, that pursued with a stern

determination which naught could turn aside, wherever duty pointed or his Master called. In 1845, in the island of Jamaica, he wedded Miss Beatty. Throughout the years she has been his steadfast companion, and she still survives. His son, Charles Manly, is a landscape painter of acknowledged merit and well-deserved fame.

Rev. John P. Hetherington, his successor in the pulpit of George Street church, was a native of the Emerald Isle, having been born in Queen's County. He was the son of a preacher in the Primitive Wesleyan connection, which were then termed "Clonites." At the age of sixteen years he had given God his heart, and soon began to preach. His efforts at once commanded much attention. In 1827 he was received on probation by the British Conference, and in the year following he was sent to Canada as a missionary. His official obituary says: "He was a man of great decision of character. While he was naturally modest and retiring, he was firm of purpose. Tenderness of feeling and kindness of manner rendered his attentions peculiarly acceptable in cases of sickness and distress. In social converse, he was both winning and instructive, and his whole bearing rendered religion lovely and alluring. Few men had more friends than he. His style in preaching was clear, concise and forcible; his sermons being lively enforcements of divine truth. He was so much beloved that he was retained for three consecutive years in Toronto, which was, at that time, a remarkably long period, for in those days the itinerants were moved every twelve months." Mr. Hetherington died January 16th, 1861, in his 62nd year.

His colleague, during the last two years of his ministry here, was the Rev. John B. Selley, M.D.; he, too, was a missionary from the mother church. In his early years of manhood he was trained for the medical profession, but having accepted Christ, he gave up his practice to preach the gospel. In 1837, on the 16th day of October, he had landed in Montreal in company with Mr. Harvard, and entered at once upon his duties in the new land. In 1843 he was appointed to Toronto, and he has left a short reference to his labors here in his manuscript reminiscences, which we quote: "My next appointment was Toronto, with the Rev. J. P. Hetherington. We labored two years together very happily, being associated with a large-hearted and noble people, who encouraged and sustained us by their personal efforts and cheerful liberality and earnest prayers. We had three churches to supply—George Street, Lot (now Queen) Street, and Yorkville.

Our congregations increased. The old George Street church being too small, the erection of Richmond Street church was determined on."

After leaving Toronto Dr. Selley went to Lower Canada, thence, in 1847, to the Bahamas and remained in the West Indies until 1852, when he returned to Lower Canada where he died, at Chambly, aged 72, on May 10th, 1880. Senator Macdonald's story continues :

"The old George Street church had a noble army of local preachers, class and prayer leaders, and earnest workers, among whom can be remembered Richard Woodsworth, Alexander Hamilton, John Rogers, Samuel Shaw, Charles Ramond, Jonathan Dunn, James Price, Henry Leadley, Thomas Storm, Joseph Wilson, William Osborne, George and Thomas Bilton, John Sterling, Thos. Clarke, Henry Parry, J. Parkiss, John Macdonald, (the late Senator), and many others. Its local preachers regularly filled appointments at Thornhill, Richmond Hill, Islington, Scarborough, Davenport, and other suburban localities. Among the members of the church and congregation was Miss Shaw, who was betrothed to the immortal Brock at the time of his heroic death at Queenston Heights. Miss Shaw never married, and remained a member of the Wesleyan body until the time of her death a few years ago. Among other members of the church and congregation were: Thomas Clarkson, Robert Hawke, Mr. and Mrs. Ephraim Butt, James Butt, the Graingers, and others whose names have passed from memory.

"Before the final closing of George Street edifice, at the completion of their new church, the official board had established a preaching station and Sunday-schoo at the old fire-hall, then situated at the corner of Duke and Berkeley Streets, which finally resulted in the erection of Berkeley Street church, and Henry Parry and the late Senator Macdonald were its first superintendents. The only minister now living who ministered to the spiritual needs of this godly congregation is the venerable Mr. Manly, whose name will long live in the annals of the Church. All the rest have passed to their reward. The late Senator Macdonald, who, although a Presbyterian and a member of the old Church of St. Andrew's, then standing upon the southwest corner of Church and Adelaide Streets, had gradually become an adherent of the warmer fellowship in the Methodist Church, has left an interesting account of the times, which we quote: "The congregation of George Street church was somewhat different (from St. Andrew's). No professional man, either physician or lawyer, was found among its worshippers. It had

several who were engaged in business, but none whose business was large enough to be remarkable. It had a monopoly of the merchant tailors and master shoemakers of the city. Among the former of these were George Bilton, Richard Score, Charles and William Walker; among the latter, John Stirling, Nixon, Simpson, Sheppard, Duyrea, Morgan, not to forget an old colored man, whose name was Truss, and whose place of business was on the north side of King Street, about six doors west of George Street. Then of builders: Richard Woodsworth, Thomas Storm, Mr. Harborn, James Price, old Mr. Purkiss, the boat-builder, straight and true as the keels of the vessels which he laid; Alexander Hamilton, the painter; Samuel Shaw, the cutler; John Bowes, afterwards Mayor of the city, its representative in Parliament, and one of its leading wholesale merchants; John Eastwood, in the dry goods trade, now one of the substantial merchants of the city still actively engaged in business; old Mr. Brown, the bookbinder, the father of Brown Bros., book manufacturers, King Street; Mr. Mason, the father of William Mason, who more than any other man, after Dr. Punshon, was the soul of the movement connected with the building of the Metropolitan Church; Herbert, Thomas, and Alfred are also his sons; Mr. Mathews, father of Messrs. Mathews, the picture dealers, Yonge Street; John Rogers, who kept a second-hand bookstall in the market, around whose stall the clergymen of the city might often be found; William Hill, the father of Alderman Hill, of this city; Mr. Morphy and his sons John and Edward; Mr. Watson, a tinsmith; Charles Ramm,; the Edwards Brothers, Tamblyn, Parry, and others.

"Many of these were men of large means and all were highly respected. They all took positions, and exerted an influence greater than could have been expected from their opportunities. In fact, they were all men greater than their opportunities. Whatever else they were, they were intensely British, and as between themselves and the Canadian Methodists worshipping in the Newgate Street church there was no intercourse—I fear there was no friendly feeling. 'Certain it is that they had no more to do with each other than had the Jews with the Samaritans.'

"Nothing can give a better insight into the character of those men than the position of Methodism to-day, not in this city only, but in this Dominion; for while I do not desire to take from any other agency one hair's breadth of what it may be entitled to claim in bringing about this development, yet greater far than

that of any other was the power and influence that was exerted in the old George Street church.

"It was to the George Street church that every other church in the connexion looked; its action determined the action of the others. The best men in the body filled its pulpit and ministered to its people; it was from George Street that the church removed to the Richmond Street church, the Cathedral of Methodism, which more than any church in its day was the centre of great evangelistic gatherings, and which, having outlived its usefulness, has recently passed into the hands of the Book Room Committee, to be used for Connexional purposes.

"The sabbath services of the George Street congregation were as follows: A prayer meeting in the church in the summer at six a.m., and in the winter at seven; Sunday-school at nine a.m.; service at eleven; Sunday-school at two; service at six. After evening service, a band of workers, called prayer-leaders, in companies of three and four, went to the discharge of their duties, their field extending from Berkeley Street to the asylum, finding their way home when the distance was extended about ten o'clock p.m. During the week, prayer-meeting, Monday; preaching, Thursday; classes, Tuesday and Wednesday. Was not this too heavy a strain for young men on Sunday who had to be busily employed throughout the week? I am unable to answer that question. They were young, healthy and enthusiastic. They liked it, nor did it seem to do them any harm or to unfit them for the satisfactory discharge of their duties.

"Two names only can I recall who attended these early morning meetings, one, that of Mr. F. S. Keough, always at his post, never late. I have seen him out in the most terrible snowstorm with work performed before seven a.m., which must have cost him hours of labor. He was a worthy man. His time was given during the week to the collection of accounts, in which business he was most successful. Indeed, when all other plans had failed in getting old accounts, Foster was regarded as the last resort; and if *he* could not collect it, it might with great safety be written off as a bad debt. He was the terror of all who were bad pay.

"The morning Sunday-school had a distinct superintendent from the afternoon school, and in some instances a distinct class of scholars and teachers. A branch school was formed from the George Street school at the corner of Duke and Berkeley Streets, of which Mr. Henry Parr was superintendent. He was a most enthusiastic Sabbath-school worker. He came to this country about 1842, was

a most worthy and respected member of the church, with which he continued to be connected until 1852, when he died of cholera. He was one of the most regular attendants at Sabbath-school morning prayer-meetings already referred to.

"It was therefore upon a Sabbath evening, in the early autumn of 1842 that I found myself for the first time in a Methodist chapel. It was the old George Street building, standing there to-day with the side toward the street and converted into three rough-cast dwelling-houses. The preacher was the Rev. John C. Davidson. I am not going to swell the volume of this article by any account of the circumstances which led to the unhappy differences between what might be called the British and Canadian Wesleyans, and which culminated in 1840 in the withdrawal of the Wesleyan Conference in England from the articles of union agreed to by the two bodies in 1833, other than saying each party felt it was right. The preachers who withdrew, and became consequently associated with the British Conference, were: William Case, Ephraim Evans, John Douse, Benjamin Slight, James Norress, Thomas Fawcett, William Scott, James Brock, John G. Manly, Charles B. Goodrich and Edward Stoney. It will thus be seen that John C. Davidson, of whom I am now writing, whose name appears as the Secretary of the Conference, gave his adhesion to the Canadian Church; his name appears as the chairman of the Bay of Quinte District, and Superintendent of Missions within the bounds of his district. To the question in the minutes of Conference taken at Picton, from the 8th to the 13th June, 1842: 'What preachers have withdrawn from the church this year?' we have the answer: 'John C. Davidson.' I am not in a position to state why it was that he did not go out with the fifteen already named, or what the cause was which led him to take the course here indicated.

"It is enough to state that, as I saw him for the first time, he had charge of an evening service in George Street church. He was a tall, broad-chested, but not by any means a powerfully-built man, with a thoughtful face, an intellectual head, a voice somewhat thin and peculiar, though in some respects attractive; his manner was solemn and impressive, dealing in the verities of the gospel, indulging rarely, if at all, in illustration, yet making his hearers realize that he himself felt the importance of all that he said. He wore glasses and altogether was a notable figure. His voice was plaintive and his whole manner completely devoid of anything which would lead one to suppose that he was doing anything

for effect. He subsequently connected himself with the Church of England, for what cause I cannot tell, laboring in the Province of Quebec, where he died recently in his 82nd year.

"The pulpit, like everything in the church, was severely plain. The day of platform and reading-desk was not yet; the ascent to this one was narrow and steep, and the pulpit itself sufficiently high to afford space below it for the books of the Sunday-school library.

"The choir sat within the communion rail, and were greatly crowded. The leader was Mr. Booth, the son of the Rev. Mr. Booth; his two daughters were also in the choir. Alderman Baxter, then a very slender young man, was a member; his father, strangely enough, being the leader of the choir in St. Andrew's Church, although formerly connected with the George Street church; a superb voice he had. There were several violins, one or more flutes, a violoncello, played by a Mr. Harrison, a marble cutter; there were other instruments, and a number of singers whose names I cannot recall. The singing was very good; none better was there in the city. The hymns were lined, the minister reading two lines, the choir singing these, and this being continued until the hymn was ended, the last two lines being in every case repeated. How strong do habits become; I remember with what regret I witnessed the abandonment of this old habit, which to many people had become an essential part of worship.

"It was the old hymn book that was used, in many respects better than the one in use at present. Better, because we had the hymns as the writer wrote them, not only as to the language, but as to the arrangement. Better, because we had the singular form of the pronoun (which, in an act of worship, better expresses one's devotion) than the plural, for which in so many instances it has been substituted, to the evident weakening of the hymn. Better, because we had a vastly more elaborate index of the classification of subjects, as well as of the passages of scripture paraphrased. Better, because we had not only the first line of each hymn, but the first line of the following verses, which is now wanting, at least in some of the books. Better, because the book contained no religious poems, which really should have no place in a religious hymnal; as for example, Montgomery's poem on prayer, very fine, but not suitable for worship, not addressed to God, the Divine Being, save the last verse.

"Let us notice a few of those who were found among the worshippers at the old

George Street church. Sitting not far from the door, and on the right-hand of the south aisle, was Thomas Clarke, the hatter. He was a Yorkshireman, I think—a magnificent specimen of a man. His business was one of the most prosperous of its kind in the city, and was carried on at the second door from the corner of King and Yonge Streets, on the south side, where he died after a few days' illness, in his forty-second year. Dr. Widmer, at the post-mortem, discovered a growth of a character hitherto unknown to the profession, which neither he nor his associates could have conceived, and which had they known existed could have done nothing to afford relief. He bequeathed all his property to the church, some £1,600, coupled with a condition of an annuity during life to his widow, which sum was paid by the trustees. It was this bequest which led to the erection of the Richmond Street church.

"At the extreme end on the same side sat Mr. John G. Bowes, then rapidly coming to the front as an enterprising merchant. His sister, Mrs. Samuel E. Taylor, a very godly woman, was connected with the Canadian Wesleyans, yet often worshipping with her brother. There also sat in the pew Mrs. Moore, a very estimable lady, a widow, who afterwards became the wife of Mr. Fred. Perkins. On the left-hand side of this same same aisle, and by the door, were two square pews, higher by some fourteen inches than the others; these were enclosed by a crimson moreen curtain. In the one on this side sat Alexander Hamilton and his family, long the leading painter and paper-hanger of the city. He was a man of generous impulses, well read, and although never sparing himself from every kind of hard work, never succeeded in placing himself in the strong financial position which his attention to his business would have secured. Mr. Joseph Wilson came next, who with Jacques & Hay controlled the cabinet-making business of the city.

"Richard Woodsworth came next in order. He also was a fine specimen of a man, a builder, a Yorkshireman. He was class leader, a local preacher, and no man in the George Street church was more highly respected or wielded a greater influence. The respected Superintendent of Missions in the North-West in connection with the Methodist Church, who is doing so good a work, is his son, besides whom he has another son in the Methodist ministry occupying a very creditable position. Mr. Thomas Storm occupied a position opposite, and was, like Mr. Woodsworth, a builder; his son is the well-known architect of this

city, whose firm, when associated with Mr. Cumberland, carried out the works of the University college and other important buildings in the city.

"Entering from the other door, we had in the curtained pew on the south of the north aisle, Mr. Samuel Shaw, who was an Irishman, a class leader and most regular in his attendance at the services. He carried on a large hardware business, and was the father of Mr. Samuel Shaw of this city. Then followed the Walkers, C. and W., and their families; the Butts and others, on the north side of the aisle; Mr. Harborn, another builder, who died about the time of which I am writing; he was also a local preacher; old Mr. Perkins, the boat-builder, to whom I have referred, and whom Dr. Scadding refers to in his "Toronto of Old;" James Price; John Eastwood, then a comparatively young man, also referred to, and still in business; the Osbornes; the Wheelers, and others. At the extreme end of the aisle, and on the right side of the pulpit, was the minister's pew, where in succession sat the Davidsons, the Richeys, the Hetheringtons, the Selleys, the Cooneys, and all that goodly company whose names fragrantly cluster among the memories of those never-to-be-forgotten days. Mr. James Trotter, the assessor, a very worthy man, sat in the gallery; Mr. Crossley, now of Hamilton, also of Simpson & Crossley. There were a goodly number of colored people—Phillips, Addison, Abbott, Mink, Smallwood and Truss, who, however, sat downstairs, and whom I can never forget, were it from no other cause than the one to which I now refer. As Rev. M. Richey (afterwards Dr. Richey) was closing his Sabbath evening service upon one occasion, he said in his solemn and impressive manner, "After we have sung the next verse our venerable Father Truss will lead us in prayer." To me this was something wonderfully new. Who was the venerable Father Truss? Would he go up into the pulpit? While thus thinking, the deep, full voice of the venerable black man, whose head was thickly silvered over, was heard in the language of prayer so suitable and so impressive, that all who were present felt its influence, so that the occasion can never be forgotten.

"Some of the other colored men were remarkable men, and were members of the quarterly meeting and local preachers; these were Phillips, Addison and Smallwood. Abbott was a man possessed of a large amount of real estate, and when he died was supposed to be worth $100,000. Mink was the leading livery stable* keeper, and was also supposed to be a wealthy man. Great num-

* His place of business was on Adelaide Street East, where now stands the General Post Office.—Ed.

bers of young men flocked to the services, and in the evenings at the close of the service were seen arranging themselves into those select groups which had so much to do in the case of so many of them in determining their future.

"The senior preacher on the circuit was the Rev. Matthew (afterwards Dr.) Richey. When it is claimed that he was the most eloquent preacher in the city, the statement is one which will not be questioned. He was an Irishman; he must have been then about forty years of age, of fine presence, voice so full, deep and musical, that it might well be said to be phenomenal; faultless as a reader, it was a rare treat to hear him read the Word of God. His pulpit efforts were marked by a solemn and devotional spirit, his prayers were in striking contrast to that hasty, irreverent manner which characterizes the approaches of so many, in our day, to the Throne of Grace. Little wonder was it that his name at that time would attract as many as the building would hold, and more. Some idea may be had of the ground which he would have to cover in reaching his work, when it is stated that the parsonage was on the north side of Queen Street, say half-way between Spadina Avenue and Bathurst Street, so that while he was near enough to the Queen Street church, the George Street church must have been nearly three miles from his residence, the Yorkville church about as far. He had at one time resided on George Street, near the church, but had removed in the year 1838. His name stands in connection with Cobourg as principal of the Upper Canada Academy.

"His sermon having reference to the death of Mr. Thomas Clarke, who has been referred to, was a very memorable occasion; his text was, 'O death, where is thy sting? O grave, where is thy victory?' 1 Cor. xv., 55-57. Unable to control himself he broke completely down, while the congregation sobbed aloud; some time elapsed before he became sufficiently composed to continue his sermon. No such scene had I ever witnessed before, nor have I ever seen since.

"About this time I attended in the George Street church a missionary meeting. There was the orthodox platform, and the speakers, with chairman and secretary; all this was new to me. The story of the toils and triumphs of Rev. James Evans among the Indians of the Hudson Bay Territory had invested the missionary meetings with wonderful interest. Before the hour of meeting the church would be well filled, and when the services commenced the building would be packed. Extracts were read from his letters; earnest speakers referred to them in

such a way as to arouse in the hearers a missionary spirit. It is not too much to say that the missionary cause of the Methodist Church in the old Yonge Street building had given to it such an impetus as it has never lost, and that the wonderful results of to-day may with all safety be traced to those days marked by so much earnestness and enthusiasm.

"And then John Sunday—Sha-wan-dais—was there; in many respects one of the most remarkable of those Indians who became teachers to their brethren. Having had few opportunities of improving his mind, his force consisted in that shrewd mother wit which he had inherited, intensified and turned to the best account by the grace of God. All his utterances were forcible, and the marvel was, that with his limited knowledge of our language, he could always speak so as to edify a white congregation.

"I heard him upon one of these occasions tell that, when a boy, he was in the camp during an engagement between the British and American forces, when a spent cannon ball stopped as it had reached his feet. He said, 'I take him up and put him in cannon, and send him back.'

"There were meetings at this time peculiar to the Wesleyans which have been adopted by other churches. Among these were watch-night services. The first watch-night service which I attended was that held in the old Yonge Street church on the last evening of 1842. So far as I am able to remember, the service began at 9.30 p.m. The service was in the charge of the Rev. Dr. Richey; and it was upon this occasion, I think, that he preached from the text already referred to, 2nd Pet. iii., 10-11: 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?' I remember the sermon well as being one of great impressiveness. Short addresses were offered by several of the local preachers; these were varied by 'seasons of prayer.' About three minutes before midnight, Mr. Richey, in his devout way, said, 'We will spend the remaining moments of the old year upon our knees before God in silent prayer.'

"Everything was new to me; the death-like stillness which reigned throughout the church was descriptive of that solemnity which everyone seemed to feel,

standing as they were upon the very brink of the last moments of the old year, upon the threshold of the new. Then the overwhelming silence was broken by the deep, full, solemn voice of Mr. Richey, as he gave out the following lines:

"The arrow has flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's near."

"Then continuing, he said, 'The congregation will join in singing,

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

"Then came from the minister the words, 'I wish you all a happy new year.' Then followed kindly expressions of happiness, general handshaking, and the breaking up in the beginning of the new year.

"Another service peculiar to the Wesleyans, but adopted in some measure by other churches, is the covenant service. The first covenant service which I attended was on the first Sabbath of 1843. It differed but little from the present covenant service held among the Methodists.

"Of the preachers who filled the pulpit of George Street at this time, the following names occur as having been there occasionally: Steer, Fear, Fawcett, Lanton, Scott, Douse, Evans, Andrews and Sunday.

"Rev. Wm. Steer was an Englishman, from Hull I think, was intended for the law, possibly practised; at any rate, abandoned the law and devoted himself to the ministry; thin, sharp, intellectual face, clean shaven, with a quick step and military look. He was a devoted man, an original thinker, and spoke with much correctness.

"Samuel Fear was an Irishman, and had been, I think, a hired local preacher; he had neither the education nor the culture of Mr. Steer. His style was heavy; an undoubtedly good man; his religion was not of a cheerful type. He was an earnest, engaging preacher; he was killed at the accident on the Desjardins Canal.*

"Henry Lanton was an Englishman; he was, I think, from Richmond Theological Institution; he had a fresh English color, and was a pleasing preacher, no

*This occurred March 12th, 1857.—Ed.

great originality, yet always instructive. He died at Hamilton on the 19th September, 1888, in his seventy-ninth year.

"The services which in the present day are called special were in those days designated by the word 'protracted,' and protracted many of them were, extending not over weeks merely, but over months. The first service of this kind which I attended was on December 22nd, 1842. The meetings took place at the instance of the local preachers, and were under the direction of Rev. M. Richey and Rev. John C. Davidson, and lasted for one week. They were not marked by any addition to the membership of the church, nor were any invitations offered to any 'desiring to lead a new life to manifest such desire in any visible way.'

"It seemed strange to me to hear laymen preaching, and the ministers sitting as hearers in the congregation; stranger still to hear the noise and the interjections during prayer—one calling out 'Glory!' another 'Hallelujah!' another 'Send the power, Lord!' another 'Come, Lord!' all this, notwithstanding the noise, with a sincerity and earnestness which was unmistakable. Then came an exhortation from some one following the preacher; then an invitation to any feeling their need of pardon to come forward; then one of the revival hymns:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
'Forgive him! O, forgive!' they cry,
'Nor let that ransomed sinner die!'"

"The Revs. M. Richey and J. C. Davidson were succeeded by Revs. J. P. Hetherington and J. B. Selley. John P. Hetherington, the Superintendent, was an Irishman, had been a member of the Irish Conference, was at this time a man of, say, fifty years of age, stout, florid, bald, of fine presence, and was a prince of preachers. He was not what one would call a revivalist, and objected to the holding of special services, unless special reasons were manifest for these. He favored prayerful supplication, and therefore arranged that prayer should specially be offered in the various churches for this purpose. Accordingly such gatherings were held, and meetings for prayer alternately held in the George Street, Queen Street and Yorkville churches, where the members of each church were well represented.

"The last sermon he preached in Toronto, he spoke not more than fifteen minutes from the text, Rev. xxii., 1, 'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God, and of the Lamb.' He never used a redundant expression; every sentence was pregnant with meaning and power. Declining health compelled his return to England; and one morning, as sudden and in the same posture in which that good man, Rev. Dr. Chambers, was found on his knees, was his body found. In both cases, when each was in communion with God, the spirit took its

"..... last triumphant flight
From Calvary to Zion's height."

"His colleague, *John B. Selley, might have been a man of thirty-eight or forty, and had been engaged in a mercantile house in England before devoting himself to the ministry. He afterwards labored in the Bahama Islands, studied medicine, practised in Montreal, and died in that city many years ago.

"A word about the Sunday-school. The Superintendent, at the time of which I write, was Alexander Hamilton. He succeeded Geo. Bilton. The secretary was John Crossley; librarian, Thomas S. Keaugh; teachers, Messrs. Tomblyn, Parry, Lee, Matthews, Robert Edwards, Ramm, Alexander Johnston, now of London, and others; and the Misses Osborne, Rosanna and Eliza, Gooderham, Bilton, Watson, Mason, Storm, Milton, Bennett, Purkiss and Booth.

"The closing By-law, No. 11, in the Constitution, 1840, printed by R. Stanton, King Street, reads thus: 'The only principle to be recognized in the government of the schools is—Love.'

"The class-meeting was regarded as a test of membership, and when the class is spoken of, the class as instituted by John Wesley in 1739 is meant, which had its rise in the meeting of those 'who appeared to be deeply convinced of sin and were earnestly groaning over redemption,' and who came together that they might receive 'those advices from time to time most needful for them,' such meetings being always closed 'with prayer suited to their several necessities.' This, Wesley adds, 'was the rise of the United Society, first in Europe and then in America. Such a society is no other than a company of men having the form

*This is a little wrong, the narrator's memory having slightly failed him. Dr. J. B. Selley gave up the practice of medicine to enter the ministry.—ED.

and seeking the power of godliness, united in order to pray together to receive the word of exhortation, and to watch over one another in love that they may help each other to work out their own salvation.' Hence every one who was deemed a member of the church met in class.

"The class of which I knew most was that of which Richard Woodsworth was the leader. It met in his own house on Richmond Street, north side, a brick house nearly opposite the Jewish Synagogue and still standing. There may have been forty names upon the class-book, for the average attendance was about thirty. It was a mixed class of men and women, married and single. There were among its members five local preachers. It continued to grow so that it became necessary to divide, it being too large for the leader to speak to each one within the hour of its meeting, Mr. Booth becoming leader of the newly-created class.

"The first class-meeting in the month invariably took the form of a monthly prayer-meeting, and upon such occasions the rules were read. Upon the quarterly visitation, the ministers, then, as now, met the classes for the renewal of tickets, when the new members received tickets as members entered on trial, on which was this passage of Scripture: 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.' At the end of six months members received the ordinary tickets of accredited membership; then also the quarterly contributions of the members towards the support of the ministry were received—a practice which, I understand, in some places has grown into disuse by what, to my mind, is the objectionable use of what is called the 'envelope system.'

"The love-feast was then what it is now, with this difference, that the members were admitted on presenting their quarterly ticket. The love-feast was on a large scale what the class-meeting was on a small one: the loving testimony of God's goodness in the exercise of His converting power, in the support afforded under trial, temptation and suffering, in the unshaken confidence in His goodness, in His mercy and forgiveness.

"John Bredin* (now Rev. Dr. Bredin) followed as a supply, rendered necessary by the failure of the health of Rev. John P. Hetherington. He was a young man of good presence, with a great profusion of thick, black, curly hair. He was a popular preacher, and attracted large congregations.

*Rev. John Bredin came to George Street Church in 1845.—Ed.

"The choir was noted for its hearty singing. Ephraim Butt, Christopher Grainger—at one time there were no less than seven of the Graingers in the choir—and Mr. Baxter were leaders at different times.

"In the year 1843, Mr. Thomas Clark, who had been a class-leader and a local preacher, having died leaving his generous bequest to the church, it was decided to sell the old edifice to the Orange body who used it for association purposes for a few years, when it again changed hands. It was then removed to the street line with its broadside to the street and converted into two double-story residences which now, as Nos. 121 and 123 George Street, stand immediately north of the blacksmith shop, which has been there since the year 1840."

To return to the history of George Street Church, ministers succeeding Messrs. Hetherington and Selley were the Revs. W. M. Harvard, D.D., Robert Cooney, John Bredin and John Hunt. In the year 1844, the chapel on George Street was found to be too small for the requirements of the church and a commodious brick building was erected on Richmond Street West, the congregation migrating thither. The clergy whose names have just been given were the last to officiate in George Street and the first to fill the pastorate in the new church.

The first named, the Rev. W. M. Harvard, D.D., was born in Norfolk, England, in 1790, and after serving as a probationer for the ministry in Diss, that charming and quaint English country town, during the years 1810 and 1811 and in the famous archiepiscopal city of Canterbury in 1812, was in the following year ordained and at once set sail for India as a missionary to the heathen. During the years 1813 and 1814, he was engaged in the Bombay Residency, and from 1815 to 1818 was laboring in "Ceylon's Isle," at Colombo its capital. In 1819 he returned to England and from that year until 1836 he was busy there serving in many different places. In the last named year he came to Canada and was for some short time in Montreal, coming to Toronto in 1837. He only remained in the latter city a short time, returning to the Province of Quebec in 1838, and was stationed for the three following years in the "Ancient Capital." From 1841 until 1843 he was in Odelltown, and in 1844 at St. Armand. From 1839 until 1844 he filled the office of Chairman in the Canada East district until he resigned, in consequence of being again removed to Toronto, where he remained until 1847, when he once more returned to England; there he died on December 15th, 1857.

The Rev. Robert Cooney was a Canadian and the whole of his ministerial career was passed in Upper and Lower Canada. He was Chairman of the London District in 1858 and 1859. He was superannuated at St. Catharines in 1861, living there until 1868, when he removed to Toronto, where he died on March 17th, 1870, in his 71st year.

The Rev. John Bredin has already been referred to. The Rev. John Hunt was ordained in 1848, and ministered in many parts of Upper Canada, now Ontario. He was Financial Secretary to the Conference during the years 1862, 1863, 1864, and again in 1871, 1878, 1879, 1880. In 1868 he was Chairman of the Owen Sound District, and in 1874 went to Toronto and from there to Orangeville.

This concludes the history of the old George Street Church, which in its time did good and useful work and is still fondly remembered by those " who have been young and now are old " as the place where they first, in company with their parents, attended the public worship of Almighty God.

CHAPTER IV.

Adelaide Street Church.

IN 1832 the Adelaide St. Church was built, completed and opened for divine service.

At first the ministers from George St. Church alternated between Adelaide St. and the former place of worship, there being the Union binding the two congregations. This continued from 1833 until 1840, both years inclusive, until the Union was broken in 1840, when both George St. and Adelaide St. became separate charges. The last clergy who officiated both at George St. and Adelaide St. were the Revs. Egerton Ryerson and G. R. Sanderson, both of whom have been referred to in the previous chapter.

In 1841 the Rev. G. R. Sanderson was removed to Hamilton and Dr. Ryerson remained in charge of Adelaide St. He, during the year just named, had as his colleagues the Revs. Francis Coleman and Isaac B. Howard, the total number of members of the church at that time being 244.

Of Adelaide St. Church itself, but little can be said in praise from an architectural point of view. It was a substantial, plain brick building, two stories in height, with the principal entrance on Adelaide St., it standing on the south-east corner of that street and Toronto St. On the ground floor, as you entered from Adelaide St., were long rows of pews with two side aisles and pews to the east and to the west of both of these aisles. The pulpit was in the southern end and around the church were capacious galleries. The church would probably seat about 1,000 worshippers, though for many years after it was erected there were little more than half that number of members.

In 1842 Dr. Ryerson was succeeded by the Revs. Alex. McNab and Lachlin Taylor. In 1843 the Rev. Henry Wilkinson came to the charge; he remained until 1844, having for his colleagues during that period the Revs. Wm. Price and Wm. Pollard. In 1845 the Rev. Geo. R. Sanderson returned to Adelaide St., and in the same year the Rev. Geo. Young also officiated there. In the next year the clergy were the Revs. John Carroll and Noble F. English.

At the Wesleyan Methodist Conference of 1847 the union with the English

Conference was renewed, and from that date the circuits in the city were known as Toronto East and Toronto West. These names continued until 1871, when Toronto East was changed to Toronto First. Mr. Carroll continued in charge of Adelaide St. during 1847, being assisted by the Rev. Jos. E. Ryerson. For the two following years, those of 1848 and 1849, the clergy were the Revs. John Ryerson and Sam. E. Nelles, B.A. In 1850 Mr. Ryerson had different ministerial associates, who were the Revs. Alex. S. Byrne and Jno. S. Evans. In 1851 and 1852 the Rev. E. B. Harper was the minister, having with him the Revs. D. C. McDowell and Wm. H. Poole in the respective years. In 1853 Mr. Poole continued to officiate as the associate of the Rev. Wellington Jeffers. During 1854 and 1855 the clergy were the Revs. J. Gemley and John Bredin; the latter gentleman has already been fully referred to in the preceding chapter. In 1865 Mr. Gemley was assisted by the Rev. Jos. Jones, then in 1857 and 1858-9 the Rev. John Borland was the minister; in the first year the Rev. Robt. Fowler, M.A., worked with him. In 1858 Revs. John C. Ash and Wm. H. Land assisted in supplying the wants of the church, and in 1859 the assistant ministers were the Revs. W. R. Parker, B.A., and W. E. Walker. In 1860 the Rev. Henry Wilkinson became the minister in charge, and with him were the Revs. W. E. Walker and Wm. Briggs. In 1861-2 the clergy of Adelaide St. were the Revs. Isaac B. Howard, Chas. Lavell and Wm. Hall, B.A. In the following year, 1863, though Mr. Howard remained at Adelaide St., his associates were changed, the Revs. W. W. Clarke and N. Burwash, B.A., assisting. In 1864 the Rev. J. A. Williams was the minister, his colleagues being the same as those associated with Mr. Howard. Mr. Williams continued at Adelaide St. during 1865 and 1866, and with him were the Revs. Geo. Robson and Geo. Bridgman, B.A. In 1867 and 1868 the Rev. Wm. Stephenson was the incumbent, having the Rev. Geo. Bridgman, M.A., and the Rev. James Hannon as his colleagues during that period. The Rev. Wm. Stephenson was in sole charge in the year 1869; then for the three following years the Rev. Geo. Cochrane was the pastor. In 1873 the Rev. John Potts became minister, he remaining at his post until the church was pulled down and the magnificent building known as the Metropolitan in McGill Square erected.

The history of the Metropolitan Church will be dealt with at the end of the history of the old Adelaide St. Church. For the moment we will refer now to the records of the clergy who filled the pulpit of the latter church up to the time named.

The first named of these clergy, the Rev. Francis Coleman, entered the Ministry in 1840 on trial, and was ordained in 1842. He remained in the latter place until the following year, and then, from 1844 to 1846, was at Barrie, Prescott, and Hull. In the two following years he was at Perth, and after then, until 1851, did duty at St. Andrews. From 1852 until 1854, he was at Matilda; at Wilton 1855 and 1856; at Milton in the two following years, and at Newcastle during 1859, 1860, 1861. For the three last years he was Chairman of the District. In the next two years he was at Colborne, then for three years at Amherstburg, then for two years, 1867-1868, at Smith's Falls, where he was Chairman of the Perth District; then from 1869-1871 at Millbrook; in the next two years at Bond Head, and in 1874 he went to the London Conference. Mr. Coleman was an able and forcible preacher, and gained the respect of his congregation, and confidence of his hearers wherever he was placed.

The Rev. Isaac Brock Howard had a ministerial career under the Toronto Conference extending from 1840 until 1873. During these thirty-three years he was stationed at Toronto, Cobourg, Kingston and Hamilton, each for one year. Then in 1845, and for the following year he was at Belleville; for the next two at Kingston, for the following three at Peterborough, then for three more at Dundas, and yet for three other years, until the end of 1857, at Brantford. In 1858 we find him in Montreal, where he was Financial Secretary. He remained in the same city for the two following years, during which period he was Chairman of the District. Returning to Toronto in 1861, he officiated here for three years, then went to St. Catharines, where for three years he was Chairman and so highly was he appreciated, that when he moved to Brockville his reputation had preceded him and for the three following years he was Chairman of that District also. In 1870 he was stationed at Port Hope, and in the next two years was again Chairman. In 1873 we find him in Guelph, and it is a high compliment to his abilities that this district also elected him their Chairman. In the next year, 1874, he removed to the London Conference, and was stationed at Dundas, Paris and Brantford until 1878, when he was superannuated. It is almost needless to say after having given this account of Mr. Howard's services, that he was a most faithful and hard-working minister. He preached forcibly, ably and effectively. He was also a man of great business talents, and was by nature a leader among others. When he retired from active work he was greatly missed.

The Rev. Alexander McNab, D.D., was ordained in 1832. He labored at Hallowell and Prescott until 1834; was during the next two years at Stamford; then for one year at Hamilton, for another at Ancaster, for a third at Cobourg, and from 1840 till 1841 at Port Credit and Hamilton. In 1842-1843 he was in Toronto where he was the Book Steward. Then in 1844 he was again at Port Credit, and from 1845 until 1849 was Principal of the Victoria College. In 1850 he seceded from the Methodist Body, joining the Anglican Church. For many years he was rector of Bowmanville, Ont.

The Rev. Lachlin Taylor, D.D., entered the Ministry in 1839. In 1842 he was in Toronto, again in the same city from 1851 until 1859, when he was Agent for the Upper Canada Bible Society. In 1860 he removed to Hamilton where he was not only Agent for the Society just named, but also for the British and Foreign Bible Society as well, until the year 1864. Then for nine years he was Missionary Secretary, and was superannuated at Toronto in 1876.

The Rev. Henry Wilkinson was ordained by the Methodist Episcopal Conference in 1831, and joined the Methodist body in Canada in 1834, when for three years he was stationed in Belleville. In 1837 he removed to the Augusta District, during that period being its Chairman. During 1841-1842 he was stationed in Kingston, and then, for the next twenty years, with the exception of 1848-1849-1850, when he was in Hamilton, and 1854-1855 when he was in London, in the last named year being the Chairman of that District, his ministerial life was passed in Toronto. He was Financial Secretary to the Conference in the years 1857-1858, and Chairman of the Toronto District in 1859 and 1860. In 1844 he was Secretary of the Conference, President of the same body in 1845, and Co-delegate of Conference in 1861. He died August 14th, 1862, in his 59th year.

Mr. Wilkinson left behind him an unblemished record as a hard-working, faithful minister. He was not remarkably brilliant in his oratorical efforts, but what he said was carefully thought out, and he seldom failed to make an impression upon those who listened to him.

The Rev. Wm. Price entered the Ministry in 1839, and was received into full communion and ordained at Toronto in 1843. In 1844 and 1845 he was on the Yonge Street Circuit, then was in various parts of Upper Canada until 1867, when we find him at Stratford, where for two years of the time he spent there he was Chairman of the District. In 1873 he was superannuated, and took up his residence in Toronto. He died here some few years ago.

The Rev. William Pollard was ordained in 1846, having been a Probationer for the four years previously. In 1844 he was stationed in Toronto, then in Bytown, Hamilton, London Circuit for two years, St. Thomas for two years, London again for three years, Quebec for two years, for three years in Three Rivers, during the last two of his stay there being Financial Secretary; then in Kingston for two years, where he was Chairman of the District. Then in Belleville for two years, where he was also Chairman. Then to Toronto West in 1863, when he became Financial Secretary and Chairman in 1864-1865. Removing to Barrie in 1866, he was Chairman for that and the following year, then he went to Cobourg, and for the next three years was stationed there, and was also Chairman of the District. Then he went to Victoria, Vancouver, where from 1871 to 1873 he was Chairman. He returned to Toronto in 1874, remaining a short time, then went back to Victoria, where he was superannuated in 1878.

The Rev. George Rivers Sanderson* entered the ministry in 1837 and for that and the three following years was at Thames, Newmarket, Grimsby and Hamilton. He was received into full communion and ordained at Stamford in 1841, remaining there the whole of the following year until the Conference of 1843, when he was removed to St. Catharines. Then in 1845 he came to Toronto, where he ministered at Adelaide Street and other churches; from 1846 until 1850 he was engaged in the same city in editorial work connected with the *Christian Guardian.* During the years 1851, 1852 and 1853 he was in Cobourg, but returned to Toronto in 1854, where, until 1858, he filled the office of Book Steward. The year 1859 found him in London, Ontario, of which district in the two following years, 1860 and 1861, he was the Chairman. Then he went to Port Hope for three years, filling the office of Chairman of that district during the whole of the period. Then he spent three years in Picton, Belleville and Kingston respectively, and during the whole of that long period he was Chairman of the Central District. In 1874 he was transferred to the London Conference and remained in its jurisdiction until his death.

Dr. Sanderson was Secretary of the Conference in 1852, he was representative to the English Wesleyan Conference in 1861, he was also co-delegate with Dr. Punshon of the Conference in 1871. Besides the foregoing distinctions he was delegate to the First General Conference held in Toronto in 1874, Chairman of

*See Notes at end of Volume.—Ed.

the London District from 1874 until 1880, President of the London Conference in the year 1876, also a delegate to the General Conference held in Montreal in 1878. The honorary degree of D.D. was conferred upon Dr. Sanderson by Victoria College, of which he was one of the most distinguished of its graduates, in the year 1877. A further biographical sketch of this, one of the most noted preachers of the Wesleyan Church, will be found in the notes at the end of this volume. He died in London, Ont., March 22nd, 1898.

The Rev. George Young, who was the colleague of the latter, was ordained at St. Catharines in 1846, having been acting as a Probationer for the two years previously, the last of which he spent in Toronto. Mr. Young spent the greater portion of his ministerial life in the Province of Quebec, where for the years 1863-1864-1865 he was Chairman of the District. In 1866 he came to Toronto West, where he was Chairman for that and the following year. In 1868 he removed to Winnipeg where until 1873 he was also Chairman. Returning to Toronto in 1876 he was stationed, until 1879, at Richmond Street, also at Berkeley Street churches; then again he went to Emerson, Manitoba, where he remained until he was superannuated a few years later. Dr. Young has had a very adventurous career as a minister. He saw a great deal of the first Riel Rebellion, and he was intimately acquainted with Scott who fell a victim to Riel's wickedness. He also saw Lord Wolseley, then only Colonel Wolseley, enter what was then known as Fort Garry, with the Canadian troops sent to surpress the rebels. Through all these trying experiences Mr. Young never forgot his vocation as a Christian minister while he did yeoman service to the loyalists of the disturbed districts. His own sturdy loyalty exercised great influence upon all around him, and he was highly appreciated by all those brought into contact with him. Now, in an honored old age he spends his time between Toronto and his charming summer residence at Orchard Beach, Lake Simcoe, full of years, full of honors, and with the respect and confidence of all those (no matter of what denomination they may be) who know him.

One of the most notable of the clergy who officiated at Adelaide St. Church, during its life of 40 years, was the Rev. John Carroll, whose ministerial career extended considerably over 50 years. His work began as a Probationer, under the Methodist Episcopal Conference, in the year 1827, then in 1833 he was ordained by the Wesleyan Methodist Conference, his first charge being at By-

town. In 1839 he was Tutor at the Upper Canada Academy in Cobourg, and the next year he spent in Brockville and Kingston. In the following year he was at Bytown, where he was Chairman of that District, then in 1842 and 1843 he was in Prescott and Chairman of the Augusta District. The next two years were usefully spent in Kingston where he again was Chairman, and then he came to Toronto and was here for two years, 1846-1847. Removing from here to London, he remained in that city three years and in Hamilton three years, during the whole of that period being Chairman of the Districts in both the "Forest" and "Ambitious" Cities. Then after leaving Hamilton he removed to St. John's in the Province of Quebec, then to Brockville, where he remained until 1857, then once more to Ottawa, formerly known as Bytown, where he was Chairman; then to Peterborough where he was likewise honored by being appointed Chairman. The same distinction awaited him at Guelph, where he was stationed 1864-1867; then he went to St. Catharines, remaining there until the beginning of 1869, being the Chairman during that period of the Niagara District until, in the last named year, he was appointed General Agent of the Sunday School Union. He was superannuated in 1870 after a long and useful ministerial career. Dr. Carroll was a most voluminous writer, being the author of "Past and Present," "Case and Cotemporaries," "School of the Prophets," "The Stripling Preacher," "The Life of Robert Corson" and many tracts and published sermons. In addition to this he wrote the introduction to the Cyclopædia of Methodism compiled by the Rev. George H. Cornish and published in 1881. Of Dr. Carroll it may truly be said that "Whatever his hand found him to do, he did it with his might," he was no eye-servant, no man pleaser, yet he was a man who felt that if he did not do his duty honestly and faithfully to his fellow-men whom he had seen, it could not be expected that he would be a faithful servant to his Divine Master whom he had not seen.

The Rev. Joseph E. Ryerson, who was at the Adelaide St. Church in 1847 appears to have remained in the Ministry for but a very brief period, there being no further mention of him in the records of Methodism after the year 1848.

John Ryerson who officiated at Adelaide Street for three years, entered the Ministry in 1820, and from this until 1830 was under the jurisdiction of the Methodist Episcopal Conference. In 1834 he joined the Wesleyan Methodists

and during that year and 1834-1835 he was Presiding Elder in the Bay of Quinté District. In 1836 he was Chairman of the Toronto District. From 1837-1841 Book Steward in Toronto; in 1842 at St. Catharines, where he was Chairman, then in 1843 President of Conference. From 1845 to 1847 in the Hamilton District and also Chairman; then from 1848-1851 in Toronto and again Chairman; he removed to Belleville in 1852, again filling the same office; making yet another move to Kingston in 1873, and yet again having the same dignity conferred upon him in that place. Then he ministered in Quebec during 1856 where once more the District elected him its Chairman. In 1857-1858 he was Governor of Victoria College, then in 1859 he went to the Grand River. He was superannuated and took up his residence in Brantford in 1860. He died October 8, 1878, in the 80th year of his age. No less than 58 years of Mr. Ryerson's life was spent in ministerial duties, and few men have ever been more truly respected, and with greater cause than was he. He was co-delegate of the Conference from 1849-1857, besides holding the last named office, he was representative to the English Conference 1840-1846 and again in 1849. In 1839 and again in 1854 he was the representative of the Wesleyan body to the General Conference of the Methodist Episcopal Church held in the United States. Mr. Ryerson is still remembered by old members of the Methodist Church throughout the Province of Ontario for his sterling integrity, kind-heartedness and unblemished life.

The Rev. Samuel S. Nelles entered the ministry in 1847; was received into full communion and ordained in London, Ontario, in 1857, where he officiated three months. He was then appointed Principal of Victoria College, Cobourg, and retained that office until 1880, when he resigned. Dr. Nelles was born at Mount Pleasant, Ontario, about the year 1827. He studied first at the Genesee Wesleyan Seminary, New York, and then went to Victoria College, Cobourg, where he obtained a local preacher's license. It is recorded of him that "While at Victoria College, Cobourg, he there resolved to yield to his convictions of duty and consecrate himself to the full work of the ministry. He finished his collegiate course at Middletown University, from which he received the degree of B.A. and afterwards that of M.A. In 1861 he received the honorary degree of D.D. from Queen's University, Kingston, and in 1872 the honorary degree of LL.D." In the year 1864, Dr. Nelles was appointed a

representative to the General Conference of the Methodist Episcopal Church in the United States. In 1868 he was appointed associate representative to the Conference of Eastern British America, and he was also appointed representative to the English Wesleyan Conference in 1873 and delegate to the First General Conference in Toronto in the following year.

Alexander S. Byrne,* mentioned as having been at Adelaide St. in 1850, was simply a probationer for the ministry. He died in his nineteenth year in 1851.

The Rev. John S. Evans remained two years in Toronto East, going from there to St. Catharines. During this period he was simply a probationer. He was received into full communion and ordained at Woodstock in 1852, remaining there for that year and going to Port Dover in the one following. He never returned to Toronto during his ministerial career. In the year 1869 he was Financial Secretary at Spencerville, and for the three following years filled the same office at Morrisburg.

The Rev. Ephraim B. Harper filled a somewhat notable position among the ranks of Methodist ministers. He entered the ministry as a probationer in 1841 and was ordained at Dundas in 1845, coming to Toronto in 1851. He remained here for four years and then went to Hamilton, remaining there until 1857. From 1858 until 1873 he was at Belleville for three years; Montreal Centre for the same period; Hamilton for the same period; three years at Ottawa and Guelph, and then went to Port Hope. For the sixteen years from 1858 until 1873, inclusive, he was Chairman of the District wherever he was stationed. Mr. Harper received the honorary degree of M.A. from Victoria University in 1860. He was Secretary of the Conference in 1859, and Co-Delegate of the Conference in 1873. In addition to these offices he was Delegate to the First General Conference in Toronto in 1874, and was President of the Conference in 1878. The honorary degree of D.D. was conferred upon him in June, 1879 by the Western University, Middletown, Conn., U.S.A. Mr. Harper was of Irish parentage and was born near Perth, where he was educated. He at first worked under the Rev. James Currie as a local preacher, and in his early days obtained a reputation for zeal and for hard work, which, during his whole ministerial career, he fully sustained.

The Rev. David C. McDowell, after a four years' probationery term, was ordained at Bytown (now Ottawa), in 1850, and in the following year came to

* See notes at end of Volume.—Ed.

Toronto, where he remained for one year. During the rest of his ministerial career, with the exception of one year at Yorkville, 1875, he had no further connection with Toronto. Of Mr. McDowell, an admirer of his writes: "He was possessed of average ability, was a remarkably hard worker and never flagged in anything that he undertook."

The Rev. Wm. H. Poole, who was at Adelaide St. in 1852 and 1853, entered the ministry in 1850, and was fully ordained in that year at Demorestville. During the years 1859-61, Mr. Poole was at Cobourg, where he was Financial Secretary. In 1873 he returned to Toronto, filling the pulpit of Queen St. West Church for one year. Then during 1874, 1875 and 1876 until 1879, he was in Toronto Fifth and Toronto Fourth. In 1879 he was superannuated, after a ministerial career of nearly thirty years. In May 1879 the honorary degree of LL.D. was conferred upon him by Trinity College, North Carolina, U.S.A.

The Rev. John Gemley was ordained at Port Hope in the year 1845. After serving in many different places in Upper Canada he came to Toronto in 1854, and remained here for three years. He then went to Montreal Centre, to Quebec, Kingston and Brantford, in each of these cities remaining three years, and being Chairman of Quebec, Kingston and Brantford during the whole period that he was there. He was superannuated from Toronto East in 1869, and by permission of the Conference became Secretary of the Upper Canada Bible Society in 1870, and retained that office for three years. He was a man of great thoroughness and earnestness of purpose, not a brilliant orator by any means, but he spoke from the heart and his preaching, therefore, was all the more effective.

The Rev. John Bredin has already been fully referred to. He was at Adelaide Street for a short time and also at George Street.

The Rev. Robert Fowler was an Englishman. He had studied for the medical profession and received the degree of M.D., and in addition to this was a member of the Royal College of Surgeons of England. He was but one year in Toronto, the rest of his ministerial life being spent in other parts of the province.

The Rev. John Borland was ordained in 1836, and until 1853 his work as a minister was carried on wholly in Lower Canada. From 1854 until 1859 he

was in Toronto, three years each in Toronto West and Toronto East. In 1858 he was Secretary to the Conference. In 1860 he again returned to Lower Canada, then went for three years to Brantford, and in 1866 again returned to Lower Canada, which, in the following year, became known as the Province of Quebec. There he remained until the close of his career. A well-known biographical authority thus speaks of Mr. Borland: "The Rev. John Borland's name appears in the Minutes in 1837 for the first time. He had been employed the previous year on the Melbourne Circuit, L.C., under the Chairman. This year, 1837, he was appointed to the rough New Ireland Circuit. The accession of this man to the ranks of the itineracy was a great acquisition to the work. He was born in Ripon, Yorkshire, England, in September, 1809, and was consequently twenty-six years of age when he entered the regular work of the ministry. He came with his parents to Quebec in 1818, where he remained until his going into the travelling connexion He received a good education and in the year 1826, at the age of seventeen, decided to become a preacher. In 1831 he became a local preacher. His deep, uniform piety, excellent gifts, and gentlemanly manners, pointed him out as a suitable person for the public ministry of the Gospel. His general talents, commanding person and genteel manners, along with a certain robust resolution of mind, soon made him a leading person in the connexion. He was a ready preacher, though not very profound, and exceedingly affluent in language."

The Rev. Wm. R. Parker, who is mentioned as having been at Adelaide St. for a short period in 1859, filled several important offices in connection with Methodism. He was delegate to the General Conference in Montreal in 1878; Chairman of the London district 1874-78; Financial Secretary 1879 and 1880, and Secretary of Conference in the latter year.

The Rev. Wm. E. Walker was ordained in 1861, but only served for three years in the Methodist ministry. In 1874 he withdrew from that body; was received into the Anglican communion and joined the ministry of that church.

The Rev. Henry Wilkinson, who was at Adelaide St. in 1860, has been spoken of in a previous portion of this volume, so it is not necessary here to give any further reference to him.

In the year 1860, for the first time, appears the name of the Rev. Wm. Briggs, then a probationer. He was received into full communion and ordained in 1863

at Toronro West. Mr. Briggs is, and for more than twenty years (1899) has been one of the most prominent members of the Methodist ministry. Leaving Toronto, 1864, after his ordination he went to Hamilton. Then in the following year was transferred to Montreal Centre, where he preached with great acceptability. In 1868 he was transferred to London, where, again, not so much by his great oratorical ability as by his intense earnestness, he exercised great influence. The next three years, those of 1871-73, were passed in Cobourg, where he filled the office of Financial Secretary. Then he was at Belleville for two years, and in 1876 returned to Toronto to fill the pulpit of the Metropolitan Church. There he remained until 1879, when he was appointed Book-Steward of the Western section of the Methodist Church, which office he has continued to hold now for twenty years, not only with credit to himself, but to the satisfaction of everybody with whom he is brought into contact. Dr. Briggs has filled the following offices during his ministerial career. He was Financial Secretary in 1874, Chairman of the District in 1875; Secretary of Conference in 1876 and 1877, and Delegate to the Second General Conference in Montreal in 1878. During the life-time of the saintly and lamented Bishop Fraser of Manchester, it was said of him that he was the "Bishop of all denominations." Much the same thing might be said, or may truly be said, of Dr. Briggs. Though not a Bishop, certainly, yet in his denomination he fills a somewhat analogous position. He is brought into contact with men of every creed, and of no creed, and with all of them, under every circumstance, he consistently preserves his character as a Christian minister, and combines with it the polish and courtesy of an accomplished gentleman.

From 1861 until 1870 when the Metropolitan Church was opened, and Adelaide St. Church was demolished, there was a constant succession of able occupants of the pulpit. Many of these are still living and doing faithful and zealous work, and it would be little short of impertinence to refer in these pages to them in detail.

The names of all the clergy who officiated in Adelaide St. Church have been given, and of the leading laymen many of them, if not all, have been mentioned in the chapter on George St. Church, and some will again come under notice when the Metropolitan Church is spoken of.

CHAPTER V.

Richmond Street Methodist Church.

BEFORE giving the history of the Metropolitan Church, which was the lineal descendant of the building on Adelaide Street described in the last chapter, it will be more seeming to refer to what was often spoken of as the "Cathedral of Methodism," the old church on Richmond St. West. It stood on the south side of the street, about midway between Yonge and Bay Streets, and, so far as the Methodist Church is concerned, its history is invaluable, as it is connected more or less directly with almost every other subsequent congregation which has been formed. About 1886 a writer in one of the Toronto local papers, in describing it, writes thus: "For years the Richmond Street Church has been the Metropolitan Methodist Church in Toronto, and its long list of membership contains the names of thousands who have gone out from its venerable past into every avenue of professional, political and mercantile life, and have become prominent citizens; many have gone from its sacred associations and tender memories out into the heavenly communion; a few of its first members are still living, but their heads are white with the frosts of many years, and their steps falter more day by day as they go down into the 'Valley of the Shadow.'"

The old-fashioned Methodism flourished in Richmond St., yet out of it has come a modern growth of churches built in the most magnificent architecture, and sustained by all the concomitants of wealth and progress. The same writer whom we have already quoted thus pathetically refers to the old church: "One mission after another has been born in Richmond St., and grown into a large and successful church, disdaining the simple, old-fashioned, decrepit building of its birth, beginning a career more in harmony with the rapid developments of a later civilization. And not only the people and the churches of its own nurture have forsaken the old landmark, but the city itself has reached out toward the northern ravines and hillsides. The residential centre, which, in the palmy days of old Richmond St., localized all interests in that neighborhood, has moved away, and seeks location amidst the upper avenues, leaving the poor old church for-

saken and alone. The law of gradation and improvement has so far outstripped the old church that its feeble energies could not keep pace, and it stands there as a sort of mournful relic of dead years and dead energies."

The church itself was of no architectural beauty, though its massive Doric pillars in front of the porch facing the street gave it a somewhat singular appearance. It had plain, circular-headed windows on all sides, was built of plain, common-looking brick, and, with the exception of the porch referred to, had no ornamentation whatever to relieve its generally dull appearance. The land on which the church was built was a lot of 100x175 feet, and was purchased from the late Jesse Ketchum for £862 10s., Halifax currency, equivalent to $3,450. The first church built on the site was 85x65 feet, including the portico, but many additions were made to it before it was finally closed in 1888.

The interior of the church did not present such a plain appearance as the exterior. The pulpit of yellow-grained pine, the same material as the pews of the church were built of, was in good condition, and all the pews on the main floor were well upholstered, were roomy and high enough to be comfortable without being too high. At the back of the pulpit was a large panel, and over it, in gilt letters, a scroll on which was inscribed: 'O! worship the Lord in the beauty of holiness.' On each side of what may be termed the chancel, to the back of the pulpit, were tablets whereon were inscribed, in gilt letters, the Ten Commandments. A marble memorial tablet, about midway on the eastern wall of the church, bore the following inscription: "This cenotaph is erected by the trustees of this church to the memory of their beloved friend and brother, Thomas Clarke, a native of Stockport, England, who died in 1844."

Mr. Clarke was a hatter, and engaged in business on King St., Toronto. He was a man of very considerable means, and left the whole of his property to be used for the purpose of erecting Richmond St. Church. The only condition attached to this bequest was that his widow, Mrs. Clarke, should receive an annuity from the church during her lifetime sufficient to enable her to live comfortably. At the death of Mrs Clarke the whole of the property reverted to the trustees of Richmond St. Church. Large and commodious galleries ran around the northern, western and eastern sides of the church, in the first of which was the organ of twenty stops, the organist for many years being the late Edward Hastings, who died in 1897.

The church was commenced in 1844, the corner stone being laid on the 20th August in that year, and the dedication took place on June 29th, 1845, the Rev. Matthew Richey of Montreal officiating. Though so many of the George Street congregation, when that church was closed, migrated to Adelaide Street, yet, not a few came to Richmond Street, which is really the successor of the former church. The cost of the church, with the lot, was about $22,000.00. It stood, to be exact, where the Methodist Book Room now carries on business, part of the old structure being incorporated within the walls of that well-known building.

Taking the Richmond St. Church as the successor of George St. Church, when it was re-opened in 1840, the following Methodist churches in the city owe their origin to it: The Yorkville Church, built in 1840, and from it the two churches afterwards built in that suburb. Then, in the same year, was erected the Queen St. West Church, and an offshoot from that is the Wesley Church on the corner of Ossington Avenue and Dundas Street. In 1846 came the Davenport Church, a small frame building standing on the west side of Dundas Street, just north of where Bloor Street now crosses that thoroughfare, remaining there for about ten years until the congregation removed to the brick building on Davenport Road, on its north side, near the Northern Railway. Then, in 1852, the Berkeley St. Church was erected as an outcome of the services conducted by the Richmond St. congregation in Duke Street. In addition to these, Elm Street, Sherbourne and Gerrard Street, owe their origin and opening to the old Richmond St. Church, and for many years the Richmond St. colored Methodist Church, situated on the north-east corner of that street and Victoria Street, was supplied by the ministers at the old "Cathedral."

The clergy at Richmond St. Church, from 1847 until 1888, were as follows:—

1847—Ephraim Evans, Samuel D. Rice.

1848—Samuel D. Rice, George H. Davis.

1849—William Squire, George H. Davis.

1850—William Squire, John Douse.

1851—Henry Wilkinson, John Douse.

1852—Henry Wilkinson, John Douse.

1853—Henry Wilkinson, E. B. Harper, Charles Lavell.

1854—John Borland, Ephraim B. Harper, Charles Lavell.

1855—John Borland, Charles Lavell, George McRitchie.

1856—John Borland, James H. Bishop, John Learoyd.
1857—George Douglas, James H. Bishop, John Learoyd.
1858—George Douglas, Jas. H. Bishop, Wm. R. Parker, B.A.
1859—George Douglas, William Scott, Charles Fish.
1860—James Elliott, Gifford Dorey, Charles Fish.
1861—James Elliott, Gifford Dorey, Charles Fish.
1862—James Elliott, Gifford Dorey, Charles Fish.
1863—William Pollard, James Preston, William Briggs.
1864—William Pollard, James Preston, Thos. W. Jefferey.
1865—William Pollard, William Stephenson.
1866—George Young, William Stephenson.
1867—George Young, George Cochran.
1868—George Cochran, William J. Hunter.
1869—George Cochran, William J. Hunter.
1870—Alexander Sutherland, Hugh Johnston, M.A.
1871-72—Alexander Sutherland.
1873—Thomas W. Jeffery.
1874-75—Thomas W. Jeffery.
1876-77—George Young.
1878—George Young, D.D.
1879, 80, 81, 82—Isaac Tovell.
1883, 84, 85—Thomas Cullen.
1886, 87, 88—John Pickering.

Of the prominent laymen connected with the old Richmond Street Church, Mr. Ephraim Butt was one who worshipped there during the entire period of its existence. He was born in Yessington, Gloucestershire, England, in the year 1820, and came to Canada while yet a very young man, being for more than fifty years engaged in that city as a carriage-builder.

Almost as soon as he came to Toronto he connected himself with George Street Church, and there, in conjunction with the Rev. Matthew Richie, did very good work in the Sunday-school attached to that church. In addition to this he became a member of the choir, and also for many years held cottage prayer-meetings in various parts of the east end of the city, sometimes in the home of Mr. Metcalfe, on King Street, not far from Yonge, and sometimes in other private houses.

When old George Street Church was sold he removed to Richmond Street, and worshipped there the entire period of its existence. There, for many years, he led two classes, being appointed to the first when the Rev. Henry Wilkinson was minister of that congregation. He became superintendent of the Sunday-school, which, at that time, was held on Teraulay, near Elm Street, about 1850. The outcome of his work there can now be seen in Elm Street Church. When the Rev. John Caughey visited Canada on his evangelistic crusade, in 1852-3, he (Mr. Butt) formed a praying-band, who travelled with the noted preacher in Canada, for the purpose, wherever he went, of beseeching the Almighty to grant him a harvest.

There, the whole of the time that Richmond Street Church continued, Mr. Butt led the early prayer-meetings, and when the new church on McCaul Street was finished he held there the first prayer-meeting within its walls. He continued to lead his class in the McCaul Street Church, of which he was one of the trustees, until his death, which occurred on the 7th October, 1895.

Mr. Butt was ably assisted in his work by his wife, who was formerly a Miss Davey, and was born in the well-known seaport, Goole, not far from Hull. She came to Canada with her father, who took up land here, when she was but seven years of age, and six years later commenced evangelistic work in George Street as one of the teachers in the Sunday-school. Not only this, but she sang in the choir when Mr. Baxter, father of the late Alderman Baxter, was its leader. Others associated with Mrs. Butt in this work were Mr. Cummings, who kept the long-since demolished Yonge Street toll-gate, and he played the bass viol; Mr. Edwards, who, before joining the George Street Church, had been a useful and prominent member of St. James' Anglican Sunday-school staff, he played the flute; while yet another member of the congregation assisted in the orchestra with a violin.

In connection with the life of Mr. and Mrs. Butt it should be noted that on March 29th, 1894, the trustees of McCaul Street Church, in honor of the golden wedding of the esteemed couple, presented Mr. Butt with a handsome gold-headed cane and his wife with a pair of gold spectacles, after an address in which they expressed the hope that their lives would be spared for a very long period.

The first minister of the Richmond Street Church, the Rev. Ephraim Evans, was a native of Hull, Yorkshire, England, where he received an excellent educa-

tion. It is a somewhat singular fact that three young men who were in the habit of meeting together for mutual improvement from week to week in that town should all have become prominent members of the Methodist ministry in North America. Their names were George B. Cookman, Joseph Stinson and Ephraim Evans, the subject of our present sketch. Owing to the depressed state of agriculture in England, and likewise to the stagnation of the shipping trade from Hull, at that time, in 1823 the Evans family migrated from Yorkshire to Canada. When they first arrived on this continent they took up their home in what was then little better than a wilderness near Bytown on the Ottawa River. The two brothers, James and Ephraim respectively, both became Methodist ministers, and Ephraim Evans, when still a very young man, was stationed at Adelaide Street.

The next minister at Richmond St. was Samuel Dwight Rice. Speaking of him, Carroll, in his admirable biographical work, says. "This minister of Christ, because of his essential worth and the distinguished position he was destined to win for himself in the Canada connection, first in its narrower and afterwards in its broader acceptation, deserves more space than the greater number. He, like his friend Mr. (now Dr.) Wood, came to us from New Brunswick. He was the son of a New England physician, in which country Samuel himself was born; but as Dr. Rice settled in New Brunswick (Woodstock) while his children were yet young, this son grew up with British ideas very strongly ingrained within him, although the higher part of his education was obtained in an American institution. There is reason to believe that he pursued an optional course, and that whatever related to commerce enlisted the supreme interest of his eminently practical mind. Whatever may be said of his natural birth, British ground was the place of his spiritual birth. Fredericton, the capital of New Brunswick, was the spot, and if I have been rightly informed, his friend, the Rev. Arthur McNutt, was the instrument. This change occurred when he was about nineteen years of age. In two short years from the time of his conversion he was out in the itinerant work, proclaiming the gospel of the grace of God. His early ministry was bestowed on some of the most trying circuits in the Eastern Provinces, and that ministry was characterized by zeal, laboriousness, adventurous daring, and great success. His appointments before coming here had been as follows: Miramichi, St. John's South, Sackville Wesleyan Academy, and St. John's West, in which last he remained four years; giving him, in all, ten years' ministerial ex-

perience before coming to Canada West. What mark he was destined to make in this Province the future pages of this history will show."

The ministerial career of Mr. Rice was as follows: He was a probationer on trial under the Eastern British America Conference from 1837 until 1841, when he was received into full communion and ordained by that body. He spent three years at Miramichi, New Brunswick, then two at St. John's South in the same province, then for a year was at the Wesleyan Academy, Sackville, and for four years, from 1843, was at St. John's West. In 1847 he was in Toronto West, remaining there for two years until 1849, when he was tranferred to the Muncey Industrial School where he remained for one year. In 1850 and for the two following years he was at Kingston, the Limestone City, where he was honored by being appointed Chairman. In 1853 he was Treasurer of Victoria College, and for the three years following it Governor of the same institution. In 1857 and for the two years immediately succeeding it, he was in Hamilton, where, in addition to his ministerial duties, he filled the office of Financial Secretary. The next two years were also spent in Hamilton, where, for a time, he was on the superannuation list, resuming active work in 1862. Then for ten years, from 1863 until 1873, he was Governor of the Wesleyan Female College, Hamilton, and in 1874 joined the London Conference. In 1880 he went to Winnipeg, where he was District Chairman.

After leaving Richmond St., Mr. Evans was for several years under the jurisdiction of the Eastern British American Conference. In 1857 he went to Kingston and remained there two years, and in the next year went to Victoria, Vancouver Island, remaining there until 1865, when he went to British Columbia where he remained two years. Then he came back to the Province of Ontario, was in Hamilton for two years and at Yorkville for the same period. He died in Toronto in June, 1892, at an advanced age. On leaving the Eastern British American Conference in 1857, the following resolution was passed by the Conference and presented to Dr. Evans:

"That the Conference hereby expresses its unfeigned and deep sense of the loss our work in Eastern British America will sustain by the removal of so valuable a brother as Dr. Evans; one who has rendered us such efficient service in the different positions he has so honorably and usefully sustained during his nine years residence in these Provinces, not only more recently in his connection with

our academic institution, but also while filling the chair of a large and important district. The brethren cannot allow Dr. Evans to separate from them without their unanimous expression of their high appreciation of his Christian character, and his effective and ministerial, business-like capabilities, as evinced in the prudent counsels and valuable aid afforded by him in our new position as a conferential organization; and while the ties between him and them as members of the same Conference are now to be severed, their earnest prayers will follow him to his intended destination, that in the sphere of labour, and wherever in future his providential lot may be cast, he may still be extensively useful in the work of the Lord, and that when the toils of earth are passed, we may all have the ineffable delight of greeting in the heavenly rest."

The following tribute from the Rev. John Hunt also appeared in one of the religious papers connected with the Methodist body, immediately after his death:

A MONOLOGUE.

"Your fathers, where are they? and the prophets, do they live forever?" No, they do not. One after another they pass away, and thus the links that join us to a former generation are broken, as they become united to the great majority beyond the river. Ephraim Evans is gone. But few, scarcely any, of the same class of men remain. Well do I remember him during the first years of my ministry, in connection with an Alder, a Richey, a Stinson, and several other members of the district, under the direction of the British Wesleyan Missionary Society. These and many more are all gone. Many of us follow hard after. It won't be long till we see them in the better land. I am not one of those who say "the former days were better than these," but I will say this, without fear of successful contradiction, there were "giants in those days" in our Methodist Church in this Canada of ours equal to those of any other land. Was not Ephraim Evans one of them? He was a noble preacher. He was an uncompromising and most successful controversialist, a necessity of the times in many parts of the country. He was a firm administrator of discipline. He was very kind and helpful —this I well know—to his younger brethren. He was also what every minister in every place should be, a courteous, dignified Christian gentleman.

Forty-seven years ago I was stationed at Goderich. The territory of that mission consisted of parts of nine different townships, and no Methodist minister was nearer than Ephraim Evans at London, sixty miles distant. At one of my

Quarterly Meetings, after preaching for one hour and twenty minutes, he said, "Well, friends, you must bear with my infirmity," and then went on for thirty minutes longer, after which he baptized thirty-two children, and no one left before, but many lingered after the benediction.

I will venture to speak for the young men of that day, who, with their seniors, have already joined the company innumerable. Ardent and joyous were the anticipations of meeting our loved and respected leaders in the conflict, either on the missionary platform or the meeting of the district. Those were occasions of u mingled pleasure and delight. In addition to the names already mentioned, I would not lightly pass those of Hetherington, Howard, Cooney, Scott, Marsden and others. They are all gone. And Ephraim Evans now has received their greetings "over there." Farewell! Farewell! Soon others of us will join that happy band.

JOHN HUNT.

150 Wilton Avenue,
Toronto, June 20th, 1892.

In the same year Dr. Rice was transferred from the London to the Toronto Conference. On the occasion of his transfer to the Toronto Conference, the following resolution, moved by Dr. Sanderson, and seconded by Rev. William S. Griffin, was unanimously adopted by the Conference by a rising vote:—

"This Conference cannot allow the occasion of the departure of the Rev. Dr. Rice from this to the Toronto Conference, with a view of occupying a distant field of labor and of responsibility, without placing upon record its high appreciation of the ability, fidelity and zeal which have distinguished our beloved brother in the various positions of trust and responsibility occupied by him. His wisdom in the councils of the Church, his sympathy with his brethren. will not be forgotten by us, any more than his indefatigable and successful efforts in the cause of female education. We part with Dr. Rice with great regret, and pray God to be with him in the future, as in the past, and make the remainder of his life even a greater blessing to the Church of his affection than the past of his useful life has been."

The honorary degree of D.D. was conferred upon Dr. Rice by Victoria University in 1867. He was Secretary of Conference in 1855, and President in London in 1873, and again at Hamilton in 1874. He was also in 1874 a Delegate to the First General Conference, held in Toronto.

The Rev. William Squire, like Mr. Rice who has been referred to in the previous biography, filled a somewhat important place in the Methodist ministry. He began his ministerial work in 1820, the year in which he was ordained, and labored as a missionary from that date, until 1824, in the West Indian Islands. Then for twenty-two years he was in Canada East, in several important stations, and in 1847 came to Kingston, where for the two years he was in that city he was the Chairman. The next two years, 1849-50, were spent at Richmond St., Toronto west., and then again in 1851 he returned to the lower province and was stationed at Montreal west. He died October 16th, 1852, in his fifty-seventh year and in the thirty-second year of his work. Mr. Squire was born in England, near Bath in Somersetshire, in 1795. Carroll gives the following interesting account of him:

"Three or four years' excessive labors in the exhausting climate of Grenada, St. Vincent and St. Lucia, terminated in a fever, which, in one form or another, prostrated him for about eight months, when he was, by medical advice, removed from that trying field, to which the affections of his heart clung to the last, and to which he expected to return. He was carried from his sick-room to a vessel sailing to Quebec.

"Late in the autumn of 1824, John Fisher, Esq., of Quebec, a merchant and a Methodist, heard of the arrival in that port of a ship from the West Indies, having on board a 'Methodist preacher.' Mr. F.—who, by the way, is a grandson of Philip Embury, celebrated because through his instrumentality the first strictly Methodist congregation assembled in the United States, and more, perhaps, because it was he who preached to them the first Methodist sermon—sent a note to the ship, begging that if there were really a Wesleyan Methodist minister on board he would accept a home under his roof. This note was shortly answered by the appearance at our friend's door of the thin, shattered, trembling frame of Mr. Squire, who often spoke in after years of the kind and hearty manner in which he was received into the abode of this Christian family.

"Although the Rev. Wm. Squire, upon whom we have thus stumbled, held the West Indies to be his appointed sphere of labor, to which he must return so soon as his health was sufficiently restored, yet he consented to assist the Rev. James Knowlan, Chairman of the District, in the place of Mr. Stinson, removed. The northern climate soon renovated him, so that he frequently preached five times

a week, besides discharging the other duties of a Missionary in a new country."

The Rev. Charles Lavell, who during the years 1853-54, was one of the clergy attached to Richmond St. Church, also had a somewhat interesting history. He was left an orphan at a very early age, but received an excellent education through the kindness of some of his friends. As a lad he was employed as a salesman in the Wesleyan Book Room in Toronto, working there after four o'clock in the day, when he was dismissed from Upper Canada College where he was being educated. He was a man of great refinement and very scholarly, and for the period an excellent classical scholar. His ministerial career began in 1846. He was in Toronto from 1853 until 1855, and then again in the same city from 1861 until 1862. For two years he labored in Montreal and returned to the Province of Ontario in 1865, serving rather more than a year in Cobourg. The Conference then removed him to Galt, in which place he was the Chairman. Then in 1869 he went to Stratford, remaining there until 1872. Then he went to Seaforth and in 1874 he was placed under the jurisdiction of the London Conference. From 1869 until 1873 he was Chairman of the Goderich District. Mr. Lavell was appointed a delegate to the First General Conference held in Toronto in 1874, having previously been Secretary of Conference during the years 1868 and 1869.

The Rev. George Douglas, who was at Richmond St. from 1857 till 1859, was ordained at Montreal east in 1852, having for the four previous years been employed in missionary effort in Bermuda. He was a painstaking and efficient minister, and the greater part of his ministerial life was passed in the Province of Quebec. In 1873 he was Principal of the Theological College in Montreal, having three years previously, that is, in 1870, had the degree of LL.D. conferred upon him by the University of McGill, Montreal. He was one of the Delegates to the First General Conference in Toronto in 1874.

The Rev. William Pollard, who officiated at Richmond St. from 1863 until 1865, was, in the first of these years, Financial Secretary of the District, and in the two latter years its Chairman. After spending various terms in Barrie and Cobourg, in 1871 he went to Victoria, Vancouver Island, where he remained three years, during which period he was elected to the office of Chairman. In 1878 he was placed on the superannuation list.

* * * * * * * *

About the year 1880 it became apparent to everyone attending the services of Richmond St. Church that its usefulness had departed. The residential portion of the city had, in consequence of the extension of business and of manufactories, been crowded out of the central streets, and they who resided there had been compelled to find dwelling places in the various suburbs, where, as the population increased, new churches were consequently erected. Gradually Old Richmond lost its adherents, though many old members remained loyal to the last, and were most unhappy at having to leave the old-fashioned church.

A special meeting of the Board of Trustees was held February 6th, 1882, when the question of selling the building was brought forward. Among those present were Alexander Hamilton, H. E. Clark, E. M. Morphy, W. H. Pearson, John J. Withrow, W. Wharin and W. Edwards. The following resolution was then passed unanimously :

" That this church property be offered for sale, and that the offer of the General Missionary Committee, on terms and conditions previously stated, be respectfully referred to the Quarterly Board for their consideration and advice, the offer being understood to be subject to the condition that the property is to be hereafter used for connexional purposes, and that this Board desires to reserve all the pews and their upholstery ; the platform and the pulpit ; the large and small organs; the seats in the basement and all other furniture, for the purpose of donating the same to a new church interest and enterprise in this city or elsewhere, or to any other purpose as may hereafter be determined upon."

There was considerable diversity of opinion as to how the property was to be disposed of, but in the end it was decided to dispose of it to the General Missionary Society. The money arising from the sale was, in the first place, destined to be devoted to the erection of two churches, one in the northern portion of the city, and another in the west, but this scheme was in the end abandoned, and the McCaul St. Church, known some times as the "New Richmond Church," was built and superseded the old building of which we have been speaking.

This brings the history of the Old Richmond St. Church to a close. It was one of the " Landmarks of Toronto," and not only that, but one of the mother Churches of the Methodist body, not only in Toronto but throughout the whole of the Province of Upper Canada.

CHAPTER VI.

The Metropolitan Church.

IN our previous chapters we have been dealing with the early history of Methodism in Toronto, and have, as far as possible, tried to give an accurate and faithful account of the old churches on King, George, Adelaide and Richmond Streets. They were the predecessors of, from them have sprung, the whole of the Methodist churches which are now to be found in Toronto and its immediate vicinity. Branches from one or other of them have extended in the north-west of the city to Davenport, in the north-east to Todmorden, and in the north to Davisville, and then again in the extreme east end to East Toronto. These will in due course all be referred to. We shall now revert, somewhat more briefly though than we have done in the case of the pioneer churches, to the history of the Metropolitan Church built in 1870-71 on McGill Square, Toronto.

This church occupies the whole of the block bounded on the south by Queen St. east, on the west by Bond St., on the north by Shuter St. and on the east by Church St., and has a superficial area of about two acres. When the McGill property was for sale it became known to the trustees of Adelaide St. Church, who were hesitating as to the advisability of purchasing, that if they did not do so, the authorities of the Roman Catholic Diocese of Toronto were resolved to purchase the land upon which now stands the Metropolitan Church. This information at once caused the trustees to decide upon their policy, and they agreed to the vendors' terms. This was in 1870, and immediately after the purchase of the land the erection of the building was proceeded with. Its appearance is familiar to every one resident in Toronto, and those who read this book outside of that city will be able to see for themselves what it is like through the engraving in this volume.

In appearance it resembles somewhat the parish church of Doncaster in Yorkshire, England, though it lacks the venerable aspect of that building. It is in the Gothic style of architecture and has a magnificent tower with pinnacles of light and graceful design at each of its four corners. It will accommodate, without using the draw-seats no less than nineteen hundred worshippers, though it is

said that on one occasion, that of a special service for young men, nearly three thousand hearers obtained admission within its walls. The names of the original trustees of the Metropolitan Church in 1870 is as follows :—

Rev. W. M. Punshon, D.D., - -	Died 14th April, 1881.
" Egerton Ryerson, D.D., - -	" 19th February, 1882.
" Anson Green, D.D., - -	" 19th February, 1879.
" Lachlan Taylor, - -	" 4th September, 1881.
" Enoch Wood, D.D., - -	" 20th May, 1881.
" Samuel Rose, D.D., - -	" 16th July, 1890.
Mr. W. T. Mason, - - -	" 6th November, 1882.
" John MacDonald, - -	" 4th February, 1890.
Dr. W. T. Aikens, - - -	" 24th May, 1897.
Mr. James Paterson, - - -	Resigned.
" Charles Moore, - - -	Died 9th August, 1896.
" James Myles, - - -	Also dead.
" Edward Leadley, - - -	Resigned.
" George Flint, - - -	Resigned.
" George Charlesworth, - -	Died 29th July, 1887.
" John Morphy, - - -	" May 1st, 1895.
" John Rowland, - - -	Resigned.
" John Segsworth, - - -	Resigned.
" T. G. Mason.	

The trustees in June, 1899, are as follows :—

Mr. A. J. Mason, Dr. W. E. Wilmott, Mr. J. J. MacLaren, Dr. E. J. Barrick, Mr. Andrew Carrick, Mr. W. Lawrence, Mr. W. C. Matthews, Mr. John M. Treble, Mr. B. E. Bull, Dr. J. B. Wilmott, Mr. Frederick Roper, Mr. Chester D. Massey, Mr. J. J. Withrow, Mr. George H. Parks, Mr. T. G. Mason,

By comparing these two lists it will be seen that T. G. Mason is the only one of the original trustees who now remain.

The list of ministers in the Metropolitan Church, dating from 1870, comprises the following names :—

1870-71-72 - -	George Cochran.
1873-74-75 - -	John Potts.
1876-77-78 - -	William Briggs.

1879 - - -	John Potts.
1880-81 - - -	John Potts, pastor.
- - -	Egerton Ryerson, D.D., LL.D.
- - -	W. Briggs.
- - -	S. Rose, D.D.
- - -	J. G. Manley.
1882 - - -	J. Potts, D.D., pastor.
- - -	Egerton Ryerson, D.D., LL.D.
- - -	S. Rose, D.D.
- - -	J. G. Manley.
- - -	W. H. Withrow, M.A.
1883-84-85 - -	H. Johnston, M.A., B.D.
1886-87-88 - -	E. A. Stafford, M.A., LL.B.
1889-90-91 - -	LeRoy Hooker.
1892-93-94 - -	John V. Smith.
1895-96-97 - -	James Allen, M.A.
1898-99 - - -	R. P. Bowles.

One of the most energetic supporters of the scheme for building the Metropolitan Church was the Rev. William Morley Punshon, LL.D., President of the Canada Conference from 1868 until 1872. He was one of the most noted preachers, not only in the Methodist Church but also in the English-speaking world. To few men has greater popularity and acclaim been given, and the following are some few particulars relating to the career of that eminent divine:

William Morley Punshon, a native of Doncaster, England, was born in the year 1824. His father was a draper in that town, engaged in a large and prosperous business, and at the same time a prominent and active supporter of the Wesleyan cause. He received his second name after his uncle, Sir Isaac Morley, a gentleman well known for many years in the West Riding of Yorkshire, and who lived to witness the eminence to which his nephew and namesake attained. His education was commenced in his native town, but when about eleven years of age was placed under the care of a gentleman, the son of a Congregational minister, at Heanor in Derbyshire, where he discovered a singular aptitude for learning. At that time he was a stubby lad, with fresh curly hair, a full proportion of the love of sport, and above all a most extraordinary memory. He

would commit to memory, for the mere pleasure of the effort, long passages from the "Speaker," and recite them to his school-fellows; and it is said that he could repeat the names of all the British constituencies, with the names of all the members representing them, without a mistake. Notwithstanding these and other indications of remarkable ability, he was not designed by his father for public or professional life, nor does it appear that at this period his mind was drawn out to the vast concerns of the future. At fifteen years of age he was placed at Hull, as a clerk in the shipping business, from which port he subsequently removed to Sunderland. When about twenty years of age he was removed to Woolwich, and his residence was with his uncle the Rev. Benjamin Clough. Mr. Clough was a man of rare though not showy endowments. A distinguished oriental scholar, he had compiled a dictionary of the Singalese, which, after forty years, still remains the basis of all similar works in that language.

It was under his advice that Mr. Punshon made his early attempts at preaching, and in May, 1845, he presented himself for examination in London as a candidate for the Wesleyan ministry.

At the Conference of 1843, he received his first appointment to Whitehaven, where he spent two years, followed by two years in Carlisle and three years in Newcastle. This residence of seven years won for him an extraordinary popularity in the far north, his faithful devotion to every department of his work being no less remarkable than his eloquence. Previous to his entrance into the ministry he had published a small volume of poems; and when at Carlisle he made his first literary effort of a religious kind, entitled, "Tabor, or the Class Meeting." This little publication was an indication of that ardent attachment to the usages and discipline of Methodism which characterized his life, though in combination with such a breadth of view and catholicity of spirit that he has been claimed again and again by other churches as almost their own.

Soon after going to reside at Newcastle he married the daughter of Mr. Vickers, of Gateshead. She died in 1858, leaving several children. After leaving Newcastle, the next six years were spent in Yorkshire, three years in Sheffield and three in Leeds. While in Leeds his popularity was approaching its height. It was in January, 1854, that Mr. Punshon made his first appearance in Exeter Hall, London, as a lecturer in connection with the Young Men's Christian

Association. The subject was "The Prophet of Horeb," and the lecturer produced a marked impression. He did not appear again in this capacity until the beginning of 1857, when he delivered what was probably, for rhetorical effect, his masterpiece, his lecture on "John Bunyan." This oration was delivered with electrical effect in various places. In 1858, Mr. Punshon received an appointment to Bayswater, where the task was assigned to him of endeavoring to raise a new Wesleyan cause and congregation. This he accomplished beyond expectation, and in 1861 he was removed to Islington. During this period several other lectures were delivered by him, which excited remarkable interest. One of these, "The Huguenots," was published at a shilling, and from the proceeds of its delivery Mr. Punshon gave a donation of a thousand pounds towards the Wesleyan Chapel, in Spitalfields. Large sums were also raised for various local charities by means of his lectures. His generosity and unselfishness were unbounded. In 1862, seeing the poor accommodation provided by Wesleyans in several popular watering places, he undertook to raise within five years, by lecturing and personal solicitation, the sum of ten thousand pounds, in aid of a fund for the erection of chapels in those places. During the five years of his zealous ministrations spent in Canada, every department of the Church benefited by his energy and genius. The Victoria College Endowment, the Metropolitan Church, the Japan Mission, and the Methodist Union and numerous other enterprises are largely indebted to his generous aid. Not merely the great cities, but the remote hamlets, enjoyed his presence and assistance, and journeys to the aggregate extent of a hundred thousand miles on this continent attested to his energy and zeal.

Upon his return to England, he was elevated by the suffrages of his brethren to the highest dignity in their gift, that of President of the Weslyan Conference, afterwards becoming Secretary of the Missionary Society.

On the 14th day of April, 1881, he died, after a short illness in London, England.

One of the most prominent laymen who worked in connection with building the Metropolitan Church, was Mr. William T. Mason, brother of the two trustees of the same name, and of Mr. J. Herbert Mason, who is so well known in Anglican circles. To Mr. Mason's untiring energy, constant preseverance and indefatigable zeal the erection of the Metropolitan Church was in a great degree owing. It is

perfectly true that he was ably supported, patronized as we may call it, by the Rev. W. M. Punshon. But much as Dr. Punshon accomplished, much as he could undoubtedly have done, he could not unaided have carried to successful completion such a gigantic scheme as buying two acres of land in the very centre of Toronto, and building thereon an edifice equal in architectural beauty, seating capacity and general usefulness, to that of any similar ecclesiastical building either on this continent or in Great Britain.

Whatever Mr. Mason did, he did it well. In fact, he was often heard to quote during his lifetime, the very true if somewhat hackneyed proverb, that "What is worth doing at all is worth doing well."

Another of the original trustees was the Rev. Egerton Ryerson. To give a full account of the life of that eminent clergyman it would be necessary to recount the educational history of the Province of Ontario for the past sixty years. Dr. Ryerson, though an eminent, deeply learned and earnest minister, and a most zealous Methodist, was at the same time far more of a statesman and an administrator than he was an ecclesiastic. Some particulars as to his ministerial career have already appeared in an earlier portion of this history, therefore, beyond these few words it is not necessary here to say anything further respecting him.*

The Rev. Anson Green, D.D., filled an important place in the annals of the Methodist Church in Canada for more than fifty-five years. He entered upon the work of the ministry in 1824, and for three years worked as a probationer, being ordained in 1827 at Ancaster. In the two next years he was at Fort George, then in 1830 at Brockville and in 1832 in the Augusta district, of which he was Chairman in 1835. The next three years were spent in the Bay of Quinte district where he filled the office of Chairman. Then he came to Toronto where he was similarly honored. He then went to Hamilton and filled the same office, and in 1844 was in Toronto again, and likewise Chairman. Then from 1845 until 1853 he was Book Steward for the western section of the Conference and in 1854 was placed on the superannuation list, remaining there until 1858, when he again resumed active work. For the next six years he again filled the office of Book Steward, and in 1865 was finally superannuated, though after his superannuation he constantly preached. He died in February 1879 after a long, laborious and honorable career.

*See Notes at end of Volume.—Ed.

The honorary degree of D.D. was conferred upon Mr. Green in 1853 by a United States University. He was Secretary of the Conference in 1841, President of that body in 1842 and again in 1863, and was twice elected a representative to the English Wesleyan Conference, viz., in 1854 and again in 1856. In addition to holding these offices he was elected a delegate to the First General Conference held in Toronto in 1874.

The Rev. Lachlan Taylor, who was also one of the original trustees, has already been referred to in the notice of George St. Church. His death occurred on September 4th, 1881.*

The Rev. Enoch Wood, D.D., entered the ministry in the Eastern British American District in 1826, and was immediately sent to the West Indian Islands, where he remained until the end of the year 1828, his last station being St. Kitts. He then returned to New Brunswick, serving at Miramichi and Fredericton for two and three years respectively. Then he went to St. John, St. John North, St. John South, St. John again, and once more to Fredericton, in each of these places remaining two, three, three, two and one year respectively. The end of the year 1847 saw the severance of Dr. Wood's connection with the Maritime. Provinces, for in that year he came to Toronto, where for twenty-one years, until 1868, he filled the office of Superintendent of Missions. A change occurred in his work in 1869, when he was the Missionary Secretary, filling that post until 1878 when he resigned, when out of respect for his many years' arduous labor he was appointed Honorary Secretary to the Missionary Department. Dr. Wood filled many offices in connection with the Methodist Conference. He was President from 1851 until 1857, again in 1862 and yet again in 1874 and 1875. The honorary degree of D.D. was conferred upon him by the Victoria University in 1860. In the First General Conference held in Toronto in 1874 he was chosen by his brethren as one of the delegates. His death occurred on the 20th May, 1881.

The Rev. Samuel Rose, D.D., entered the ministry in 1831 as a probationer, and was received into full communicn and ordained at Stamford in 1836. From then until 1849 he served in the last mentioned place for three years, two years in St. Catharines, one in London, two in Brantford, three in Yonge St. and three in Dundas. From 1850 until 1855 he was at Mount Elgin and Muncey, and from 1856 until 1864 at Dundas, Thorold, St. Catharines and Belleville. During the

*See Notes at end of Volume.—ED.

whole of that period he was the District Chairman. Then coming to Toronto in 1865 he was Book Steward from that year until 1873, was re-elected in 1874 and continued to discharge the duties of that office until 1880, when he was superannuated. The honorary degree of D.D. was conferred upon Dr. Rose by the Central Tennessee College of Nashville, Kentucky, U.S.A., in May 1878. He was a co-delegate of the Conference in 1867, and one of the delegates to the First General Conference held in Toronto in 1874. Dr. Rose was not alone a most efficient minister, but he also was an excellent business man, for which good quality he had acquired a widespread reputation, and it was in consequence of his bearing that reputation that he was removed from Dundas to take charge of the Industrial Institute of Muncey Town, a work in which, being specially fitted for it, he was eminently successful. A well-informed writer thus described Mr. Rose when he first entered upon the work of the ministry: "A man of almost gigantic stature, but of symmetrical build and nearly Herculean strength. He had been employed at the Lake Simcoe Mission, where he performed prodigies in every department of the work, as preacher, as teacher, builder, stone-boater, and whatever else was to be done to help on the work, since early in the preceding spring. A 'goodlier young man' than this was then nowhere to be found." Dr. Rose died, full of years and honors, July 16th, 1890.

Mr. John Macdonald was one of the prominent laymen in the Methodist communion in Toronto for a great number of years. It is all but unnecessary to give any biographical sketch of him as he has given us an autobiography of himself, both valuable and interesting, which we have already quoted in our history of George St. Church. Mr. Macdonald died on the 4th February, 1890, beloved and respected by all who knew him, and absolutely revered by his family and relatives.*

Mr. James Paterson, one of the original trustees, resigned his office not very long after the Metropolitan Church was opened. He was succeeded therein by the famous H. A. Massey, who died on the 20th February, 1896. Mr. Massey, during the whole period of his residence in Toronto was a warm and generous supporter, not only of the Methodist Church, but of the missionary enterprises and philanthropic societies under its care.

Mr. Charles Moore, who died on the 9th August, 1896, had been for many

* See Notes at end of Volume.—Ed.

years a trustee of the Metropolitan Church, and was always a warm and zealous supporter of the work carried on there.

Messrs James Myles, Edward Leadley and Geo. Flint did good work during the period in which they held office.

Mr. John Charlesworth was a well-known merchant in Toronto, a man of strict probity and earnestness of purpose, and was greatly regretted when he died on the 29th July, 1887.

Mr. John Morphy was brother of Mr. E. M. Morphy, the well-known jeweller of Yonge St. He was a quiet but a remarkably earnest man, a Wesleyan Methodist of the old type, one that is fast passing away. He had lived in Toronto for a great number of years, and had earned the respect of everyone with whom he had been brought in contact. He died on May 1st, 1895.

Dr. W. T. Aikins was one of the best known and oldest practitioners in Toronto, having at the time of his death practiced in that city for more than forty years. He was a native Canadian, having been born in the Township of Burnhamthorpe, County of Peel, in 1827. He received his early education in the public schools and then went to Jefferson Medical College, Philadelphia, where he graduated with high honors. Upon finishing his course he came to Toronto, where he continuously practiced until his health broke down some three years before his death. Dr. Aikins was looked upon by the profession as one of the most skilful surgeons on the continent. The degree of LL.B. was conferred upon him by Victoria University in 1887. For nearly twenty years Dr. Aikins was president of the Toronto Medical School, and was Dean of the Medical Faculty of Toronto University until 1893. For a great number of years Dr. Aikins was Surgeon at the Toronto General Hospital, and was also on the consulting staff. He was a brother of the Hon. J. C. Aikins, at one time Lieut.-Governor of Manitoba.

Mr. T. G. Mason was born in 1835, at the romantic little village of Ivy Bridge, Devonshire, England. He came to Canada with his parents in 1842, and was educated in Toronto at the private academy of the late Mr. J. R. Mair, having for his schoolmates, George, Henry and Alfred Gooderham, the late James and Thomas Tait, Q.C.'s, Rev. John Clarkson, Walter S. Lee, Arthur B. Lee, Thos. H. Lee, and many others who have since become prominent in the commercial history of Toronto.

In 1849 Mr. Mason began his business career as a junior clerk in the *Globe* office, under the late Mr. J. C. Fitch, but in 1854 he entered upon his life-work—the music business, and in 1871 organized the present firm of Mason & Risch, the well-known pianoforte manufacturers.

Mr. Mason has been as active in church work as in secular business. His church life dates from 1852, when he united with the old Richmond Street Methodist Church, and took an active part in Sunday school and choir work. In 1860 he became interested in the Elm Street Church, and when the original building was destroyed by fire in 1860, he was one of those who worked energetically and faithfully to secure the erection of the present edifice.

When the movement began for the erection of the Metropolitan Church, Mr. Mason was enlisted in the enterprise and immediately became an active worker. He was at once appointed Secretary-Treasurer of the Young Men's McGill Square Association, over which the late Dr. Punshon presided as President. The success of this Association, both financially and otherwise, was remarkable. Such was the perfection of its organization that the first organ, costing $5,000.00 was presented by the Association to the trustees as a free-will offering at the opening of the church. In recognition of this, and believing that the young people should be represented on the Trustee Board, Dr. Punshon tendered Mr. Mason a seat on the Board, which position he still occupies, and for the past twenty-one years has been the Secretary of the Board.

One striking and impressive fact in this connection is that of the twenty-one original Trustees of the Metropolitan Church, Mr. Mason is now the only one remaining on the Board; fifteen of the number have passed to their reward, and six have either left the city or removed to sister churches in the city.

Since the organization of the Metropolitan Church, Mr. Mason has taken a very deep interest in its musical services, and for the past twenty-five years has been the Chairman of the Music Committee. It was largely through his efforts that Mr. F. H. Torrington was induced to come to Toronto and assume the position of Organist and Musical Director. A striking feature in this connection, and which perhaps is not paralleled in other churches in America, is the unique fact that throughout this quarter of a century a continuous spirit of harmony has existed between the Trustee Board, Musical Committee, Organist and Choir, not the faintest sign of trouble having ever manifested itself throughout these

long eventful years. A oneness of purpose and a thorough appreciation of what the church required has animated both Mr. Mason as chairman and Mr. Torrington as organist. Other churches may well copy and emulate this method of dealing with choir matters.

As we conclude this character sketch, we cannot forbear quoting the familiar lines of Bryant, the American poet:

"Thus arise
Races of living things, glorious in strength,
And perish, as the quickening breath of God
Fills them, or is withdrawn."

Among other prominent members and officials past and present of the Metropolitan Church, are the following:

Mr. Newton Wesley Rowell was born in Middlesex, Ont., in 1867, receiving his early education at the Public Schools in that county. After leaving school he was at first engaged in mercantile pursuits, but later began to study law and was admitted as a solicitor in 1891. He joined the Methodist Church when he was about eighteen, in London South, where he was not only a local preacher, but President of the Epworth League, and a Sunday-School teacher. Upon coming to Toronto he attached himself to the Metropolitan Church, where he led a class for some years and was in addition assistant superintendent of the Sunday School in the Fred Victor Mission. He has been a member of the Toronto Conference ever since 1892. His chief interest is in the Epworth League, he being greatly interested in all things pertaining to the welfare of young people.

Mr. John James Maclaren, Q.C., was born in the Province of Quebec in 1842, and was educated at Victoria College, and graduated from there in 1862 as B.A., and was recipient of the Prince of Wales' gold medal in the same year. He then became Principal of Huntington Academy in Lower Canada, where he remained for two years, and then commenced the study of law, being admitted as an advocate in 1868. He, in the meantime, had taken the degree of B.C.L. from McGill College, where he had studied for three years. Until 1884 he practiced as a lawyer in Montreal and then removed to Toronto, where he still carries on his profession. He was created a Queen's Counsel in 1878, and during his career has been professionally engaged in many very important cases.

Mr. Maclaren has been Counsel for the Methodist Church of the Dominion, and

has had charge of its legislative and legal business ever since 1884. Since joining the Methodist Church, which he did when he was fourteen years of age, Mr. Maclaren has led an active and useful life. He was a local preacher and Superintendent of the Sunday School in the Church, situated in Dominion Square, Montreal, and often gave his services upon anniversary and special occasions. He removed to Toronto in the year stated, when he joined the Metropolitan Church, of which he is one of the trustees, and assistant class leader and local preacher, a Bible class teacher in the Sunday School and sometime Treasurer. He has been a member of every General Conference since the Union, and also of every Toronto Conference since he lived in the city, also a member of the Board of Missions since the Union.

In 1891 he was a delegate to the Ecumenical Conference held at Washington, D.C. He has filled the offices of President of the Ontario Sunday School Association, representative for Ontario on the International Sunday School Committee, Chairman of the Executive Committee of the Dominion Prohibitory Alliance, President of the Ontario branch of the Dominion Prohibitory Alliance, and Trustee, Director and ex-President of the Toronto Y.M.C.A.

Mr. Wm. H. Banfield was born in Quebec in July, 1845, and educated in the Public and High Schools of the City of Quebec. He qualified as a machinist in the waterworks shop, and then travelled for seven years in the United States as improver in his business after which he returned to Quebec to join the Volunteers against the Fenian Raiders.

After the raid, Mr. Banfield was appointed foreman of the North Shore Railroad workshops. He resigned that position to take charge of the machinery department in the Quebec Harbor Improvements.

After leaving Quebec he was appointed die-maker for the Dominion Die Stamping Company, of Toronto, and when he severed his connection with this firm he started business for himself in Toronto as machinist and die-maker.

Before coming to Toronto, Mr. Banfield was Librarian in the Methodist Sunday School of Quebec, and invented a system of changing the books in the library which is still used there. On coming to Toronto he was appointed Librarian of the Metropolitan Sunday School, a position he has held for over sixteen years, and has missed but a few Sundays in that time.

Mr. Banfield has always taken an active part in connection with the Chinese

and Infant Classes of the Sabbath School, and since 1860 he has always been an acceptable worker.

Elias James Barrick, M.D., M.R.C.S. England, L.R.C.P. London, L.R.C.P.S. Edinburgh, was born in Welland County, December 28th, 1838, and is a descendant of Jacob Ott, a staunch U. E. Loyalist, who came to Canada from Pennsylvania about the close of the last century. He was educated at the common schools of his county, and later on attended the Normal School, Toronto.

For about four years Dr. Barrick followed the profession of teacher in Public Schools in the County of Wellington. He then entered Dr. Rolph's Medical School, Toronto, and obtained the degree of M.D. from Victoria College. After graduating he spent some years in the hospitals and dispensaries of New York City and of London, England. While in the old land he passed successfully the examinations of the Royal College of Surgeons and Physicians both in London and Edinburgh.

Dr. Barrick returned to Toronto in 1867, and was appointed Demonstrator of Anatomy in Dr. Rolph's School. He afterwards received the appointment of Professor of Midwifery, which he held until the dissolution of the College in 1874. Since then he has confined himself to the practice of his chosen profession. For four years he was Treasurer of the Ontario Medical Association. He is also a representative of East Toronto in the Ontario Medical Council, to which office he was elected by acclamation in 1894. In 1890 he was appointed examiner in Midwifery and Gynecology in Victoria University, and held that position until Federation with the Provincial University was consummated. He is at present the representative of the Medical graduates in the Senate of Victoria University.

Dr. Barrick has always taken an active interest in church work, and for over twenty years has been a Trustee of the Metropolitan Church. He has been connected with this Church since its erection, and was previously a member of Elm Street and Richmond Street Churches.

Mrs. Barrick was Miss Kate Newcombe, sister of Messrs. Henry and Octavius Newcombe, of this city.

James Branston Willmott, L.D.S., D.D.S., M.D.S., was the son of the late William Willmott, and was born in Halton County, June 15th, 1837. His early life

was spent upon the farm. In 1854 he entered Victoria College, and in 1860 he began the practice of dentistry in the town of Milton.

In Milton Dr. Willmott took an active part in municipal affairs, and was for three years a member of the Town Council, being for two years chairman of the Finance Committee. In 1863 he was appointed a Justice of the Peace.

In 1868 he assisted in securing the incorporation of the Dentists of Ontario, as the Royal College of Dental Surgeons. Since 1870 he has been one of the Board of Directors.

In 1871 he removed to Toronto, and in 1875, with Dr. Teskey, undertook the organization of a Dental school. Since that date he has been Dean of the Faculty, filling the chairs of Operative Dentistry and Dental Prosthetics.

In 1888 the Dental College was affiliated with Toronto University, and he was appointed to represent it on the Senate.

Dr. Willmott is a prominent member of the Metropolitan Church, and has filled nearly all the offices open to the laity of the church.

In 1864 he married Miss Margaret Bowes, niece of the late John George Bowes, of this city. Since 1888 his son, Dr. Walker Earl Willmott, has been associated with him in his large practice.

Mr. Bartle Edward Bull was born in Lloydtown, County of York, and is a son of the late Dr. Edward Bull, who practiced medicine for a number of years in Lloydtown and Weston.

Mr. Bull received his early education at Weston High School, and graduated from Toronto University in Arts in 1875. He was called to the Bar and admitted as Solicitor in 1878, and is now a member of the firm of Kerr, Bull & Rowell, Barristers.

Mr. Bull is one of the Trustees of the Metropolitan Church, and Local Treasurer of the Educational Society. He has always taken an active part in City Mission work, and on the erection of the Fred Victor Mission, and organization of the Board of Management, in 1894, he was elected President, an office which he still holds.

Mr. Bull married, in 1896, Elizabeth, second daughter of the late James Scott, Toronto.

Mrs. Fanny Beatrice Thomson, who died on May 23rd, 1897, was, at the time of her death, the oldest member of the Metropolitan Church. She was born in the

Orkney Islands in 1802, where she spent her early days, and where, in 1828, she married William Thomson. Immediately after marriage they migrated to Niagara-on-the-Lake, and in 1844 came to Toronto. At the time of her death she was in her ninety-sixth year.

Mr. Frederic Roper, the subject of this sketch, was born in London, England, and when about six years of age he emigrated to Canada with his parents. After remaining for four years on a farm near Stratford, Ontario, the family removed to Hamilton where Mr. Roper was educated at Dr. Tassie's Grammar School. Mr. Roper entered upon his business career April 27th, 1854, in the service of the Great Western Railway Co., in the Audit Office, and in the Secretary's Office at the headquarters in Hamilton, and later on he was promoted to the office of chief travelling auditor. After having served upon the staff of the Company for a period of about twenty-one years, he resigned his position to take the position of chief accountant of the Dominion Government Railway, in Prince Edward Island. This necessitated a residence in Charlottetown for over a year.

In the autumn of 1875 he removed to Toronto to assume the secretaryship of the Dominion Telegraph Co., which position as well as that of treasurer he has held ever since. Concurrently he was for a year and a half (1880-'81) the auditor and superintendent of supplies of the American Union Telegraph Company in New York City, until that Company was consolidated with the Western Union Telegraph Company; and then returning to Toronto for ten years (1881-1891) occupied the position of secretary and auditor of the Great North Western Telegraph Company. Resigning from that Company five years ago, he has since combined with his official duties in connection with the Dominion Telegraph Company those of a public auditor, accountant and trustee.

Mr. Roper has been equally active and loyal in church work, and has been a member of the Metropolitan Church since 1875 and Recording Steward since 1889.

Mr. S. R. Hanna, who is a merchant of 426 Yonge Street, was born in County Monaghan, Ireland, and emigrated to Canada, arriving in Toronto on July 11th, 1872.

Mr. Hanna has been connected with the Metropolitan from a few months from its opening. He began as a scholar, soon becoming a teacher and taught nineteen years; was Assistant Superintendent for three years; member of the choir for

ten years. He became a Class Leader in 1873, and in 1899 his class numbers 236, which is probably one of the largest in Canada.

Mr. Allan J. Savage was born near Oakville in the Township of Trafalgar, Halton County, June 17th, 1877, and is the son of Mr. Edward Savage of the same place. He was educated at the Public School and the Oakville High School.

Mr. Savage united with the Metropolitan Church in 1895, and has been Treasurer of the Epworth League and President of the Metropolitan Bicycle Club.

Before concluding the history of the Metropolitan Church it is necessary to say a few words relating to the cost and construction of the building.

The land was purchased, as has already been stated, from the McGill estate, the transaction being effected through the Bank of Montreal. The amount paid for the land was $26,000.00. The cost of the church building, with the woodwork, amounted to nearly $100,000.00. The original cost of the organ was $6,500.00. Great additions though have been made to, and improvements effected in, that instrument, so that in the beginning of 1899 its total cost amounted to $13,700.00. The original cost of the heating apparatus in the church was $2,500.00, and a similar amount was paid for the chandeliers and gas fittings. The total amount expended in the construction of the Metropolitan Church, irrespective of the various items that have been enumerated as extras, was on the 1st March, 1899, $108,511.11. At the present date (June, 1899), the total value of the church property, including parsonage house, and all other buildings, is put down in the church books at a little over $184,000.00.

With the exception of the information which will be found in the notes relating to the Metropolitan Church at the end of this volume, this brings to a conclusion all that need here be said about the well-known church and its congregation. It has been impossible to refer to all those who have done noble work in connection with the church, but so far as possible representative men and women have been selected for notice.

CHAPTER VII.

Queen Street Church.

THE church, the name of which heads this chapter, dates from the year 1841, and, though not the oldest congregation by any means, is the oldest building on the same site upon which it was erected, occupied by any Methodist congregation in the city. From the year 1847 until 1871, when the Rev. Hugh Johnston, M.A., was the pastor, the Queen Street Church formed a part of the Toronto West Circuit, the clergy being those whose names have already been given in the chapter describing the Richmond Street Church. The names of the ministers who have officiated at Queen Street Church since 1871 to the present date, will be found in a later portion of this article. From 1841 until 1847 the clergy who preached at Queen Street West were those connected with the old George Street Church. Their names have already appeared. This church was the result of the energy displayed by Wesleyan Methodism in missionary effort, many of the attendants or the members of the old Adelaide Street Church thought that the body was not sufficiently progressive, and repaired once more to George Street, as has already been told, and it was by their efforts that the Queen Street Church was built, and a congregation formed in that part of the city.

The first church on Queen Street was built upon the same lot of land whereon the present structure stands. It was a small, old-fashioned building with a cottage roof, and it faced northward to Queen Street. It was of solid brick and although small, was substantial. Its cost was $2,400, and would seat probably four hundred people. At the north end a gallery ran straight across, but in after years an extension was added down the sides, and here in the old-fashioned way the choir was located. The basement was used for Sunday School on the Sabbath day ; but on week days it was used as a private day school, and here a Mr. Darby, who subsequently moved away and was succeeded by a new dominie named Mr. George, taught the three "R's" and imparted the rudimentary education of that time to the small boys and girls of the locality. This was, of course, before the establishment of our present system of public schools. Among

Queen Street Church. (Opp. p. 138.)

the scholars of that time in attendance, the only ones recalled to memory are the Coulson boys and Robert Dunn, who afterwards became the city weighmaster.

The first superintendent of the Sunday School was Henry Leadley, a man of means, who dealt largely in hides. From 1841 to 1846 he occupied the position and then gave way to Samuel Shaw, who in turn, and in the following year, was succeeded by John Crossley. In 1850, Mr. Leadley again assumed the charge. In 1854 A. Sutherland became superintendent, and in 1857 he was succeeded by Mr. Keighley.

The melodeon, which was the first instrument in use by the choir, and which was replaced by a cabinet organ away back in the fifties, is now in possession of Mrs. John Baker, who resides at 184 Simcoe Street, whose son is junior partner in the manufacturing firm of. Westman & Baker. It was originally purchased from the church by Mr. Wharin, the jeweller, and Mrs. Baker subsequently secured it from him.

In the choir, Mr. John Baxter, for so many years an alderman, was a leading singer; Mr. Briscoe, a blacksmith, played the bass fiddle, and Mr. Wainwright, a tanner, played the first violin. There were other members, but they are forgotten, but the singing in the early days was noted for its heartiness as well as its melody.

The original church was fitted up with high-backed pews with small doors, and it contained eight square family pews, nowadays never to be seen.

In the year 1856 the present church was erected, the congregation worshipping in the Temperance Hall, located on the west side of Brock Street, during its erection. In January, 1857, it was formally dedicated to the worship of God.

Abel Wilcox received the contract for its erection, his tender amounting to £2,653.* Mr. Storm, of the firm of Cumberland & Storm, was the architect in charge, and received an extra £100 for superintendence.

The first Trustees of the new building were:—

Rev. John Borland, superintendent of the district; Jonathan Dunn, who was a Councillor for many years; Thomas Mara; Abel Wilcox, a builder; Alex. Sutherland, who followed the now obsolete calling of a tallow chandler; John Kidney, the florist, who was secretary of the Board; Henry Leadley; Theophilus Earl, a dry goods merchant; James Prittie; William Briscoe, a waggon builder; John Crelock, a butcher; John Baxter, the alderman; William J. Turner, after-

*This was Halifax currency equivalent to $10,612.—Ed.

wards collector for St. Andrew's Ward, but at that time a saddler; and Isaac Clare, a blacksmith. None of these are now living.

This new church was solid brick, and seated a thousand people comfortably. The basement, from which the old day school had long since been excluded, was used for purposes of Sunday School, and so continues unto this day.

The Rev.Enoch Wood, D.D., conducted the re-opening services of the new edifice, and a year subsequently he and the Rev. Joseph Stinson preached anniversary sermons.

Here Richard Baxter, John Baxter's brother, acted as the first organist. For three months it was required of him to give his services gratuitously; but afterwards he received £15 per annum. He is still living—a resident of the city of Ottawa.

The new pipe organ cost £250 or $1,000, and was purchased from Warren of Montreal.

In the new and re-constructed choir Mr. Mara played the flute; Mr. Briscoe the violin; while John Baxter, who possessed a powerful and a musical voice, led the singing.

In the month of September in the same year (1856) Robert Foster was appointed as the first sexton of the new edifice, receiving for his services the sum of £40 a year.

The first insurance placed upon the building amounted to $7,000, and was in the office of the Times and Beacon, of which Mr. William Blight, whose widow is still alive, was agent; while later on in the month of December, 1858, another $1,000 was effected to cover the organ.

The parsonage stood upon the north-east corner of Peter and Richmond Streets, and was owned by John Tyner.

In 1859 Mr. Blackburn was appointed organist—the second in the new building.

In January, 1860, the church was thrown open for a week of prayer—a season set aside for humiliation before God, praying Him to quicken the churches and to pour out His Spirit on the heathen nations. These were the first services of that nature held.

In 1862 Mr. Theophilus Earl was appointed Secretary of the Trustee Board. Three years subsequently he was succeeded by Dr. W. W. Ogden, who has continued in that office ever since.

The first lecture Morley Punshon delivered in Canada he gave in this church, on the 29th of May, 1868. The name of his lecture, which delighted a large gathering, was "Daniel in Babylon."

Ever since the inception of this church, revivals of power and spiritual strength have every year been held, Mrs. Phœbe Palmer conducting them one year a long time ago.

Some of the early class-leaders were Sergeant James Robertson, a military non-commissioned officer; Henry Leadley; Mrs. Kidney; John Hollinrake, now of Milton, a son-in-law of Mr. Mara's.

In 1868, in Mr. Hunter's pastoral term, the church was renovated throughout. Furnaces were introduced for the first time, and the old system of heating the building with stoves was done away.

During the pastoral term of Rev. Hugh Johnston, the great popularity of this gifted man made an extension necessary. In 1871 an addition of some thirty feet was erected at the south end of the church, and the seating capacity thereby increased from 1,000 to 1,500. Mr. Grand was the architect, and some twenty-five tenders were received. Wm. Moulds did the carpenter work; Hillam & Jones the brickwork; Robert Bell the painting; E. Bell the plastering; and Mr. Harding the gas-fitting. The total outlay amounted to $5,289.50.

In 1873 Rev. William Henry Poole succeeded Hugh Johnston in the pastorate, and was in turn replaced by Rev. Samuel J. Hunter, in 1876, who remained three years. Then the Rev. George Cochran came, to be succeeded by W. J. Hunter, now of Montreal, who remained here only twelve months. The late T. W. Jeffrey was the next pastor, remaining for a full term of three years. Then the Rev. Benj. Longley occupied the pulpit from 1886 to 1888. The Rev. Hugh Johnson, Rev. Manley Benson, Rev. G. J. Bishop, and Rev. J. O. Johnston, occupied the pastoral office in turn until the present day (1898).

The superintendents of the old Sunday School from its inception have been: Henry Leadley; Samuel Shaw; John Crossley; A. Sutherland; Mr. Keighley; Mr. Lawrence, a railway conductor; Mr. McCarthy, then a school trustee; Mr. Cox, the confectioner All the above have passed away. Mr. Cox was succeeded by J. L. Hughes, the Inspector of Schools, who made one of the most efficient superintendents the school ever possessed; Dr. J. B. Wilmott succeeded him, and occupied the position for some years; then Edward Tyner, who

was recording steward of the church, secretary of the Bible Society, and a scion of an old-time Methodist family; J. Brine, who stayed a year; John Earls, then a G.T.R. employee, and now chairman of Freight Committee of the Dominion, who efficiently performed the superintendent's duties for six or seven years; Clement T. Paull, then in John Macdonald's; and now Albert Ogden, the present genial and kindly-hearted lawyer, looks after the interests of the school, and has done so with marked faithfulness since 1892.

The following is a list of the clergy of Queen Street Church, 1871-1899:

1871-72—Hugh Johnston, M.A.

1873-74—William Henry Poole.

1875—William H. Poole, Edward F. Goff.

1876—Samuel J. Hunter, Isaac Tovell.

1877-78—Samuel J. Hunter.

1879-80-81—George Cochran.

1882—W. J. Hunter, D.D.

1883—T. W. Campbell, B.D.

1884-85-86—T. W. Jeffrey.

1887-88—B. Longley, B.A.

1889—Hugh Johnston, M.A., B.D.

1890-91-92—Manley Benson.

1893-94-95—George J. Bishop.

1896-97-98—W. H. Hincks, LL.B.

1899—Rev. C. O Johnston.

Mrs. Margaret Baker, widow of the late John Baker, and one of the few living pioneers of the Queen St. Methodist Church, was born in the year 1812 in Beeford, Yorkshire, England. She came to this country in 1834, and has resided in Toronto since.

Mrs. Baker comes of a prominent Methodist family, her father and mother, Robert and Mary Arksey, of Beeford, England, being lifelong members of the Methodist Church.

Mrs. Baker has been a Methodist all her life, and for the last fifty years has been a member of the Queen St. Methodist Church.

Prof. Alfred Baker, of Toronto University, is a son of the subject of this sketch.

Mr. James C. Paterson, is a son of William and Sarah Paterson, of Quebec, P.Q. His father was born in Paisley, Scotland, and his mother in County Monaghan, Ireland.

Mr. Paterson was born in Quebec, P.Q., in the year 1843, and lived there until he was forty-two years of age, where he was connected with the Methodist Church. He removed from Quebec to Toronto in the year 1866, and for the last nine years has been actively connected with the Queen St. Methodist Church. He has been officially connected with it for several years, holding the offices of steward and class-leader, and is at present Pew Steward. Mr. Paterson married in 1865 Miss Bates, daughter of W. J. Bates, of Quebec, a prominent class-leader and official member of the Methodist Church in Quebec. Mrs. Paterson is a member of the Queen St. Church.

The late Thomas McPherson Buley was born in Sittingbourne, Kent, England; he was the son of Amos and Maria Buley, both descendants of old Methodist families, his father being a class-leader and choir-leader for thirty years.

Mr. Buley was for many years Sabbath-school teacher and organist of the chapel at Sittingbourne. Mr. Buley came to this country in the year 1870, and settled in Toronto, and at once connected himself with the Queen St. Methodist Church, where he remained an honored member for twenty-five years. He was a member of the choir, a class-leader, and a member of the Quarterly Board.

Mr. Buley was a man of broad Christian views. He took an active part in everything pertaining to the welfare not only of his chosen church, but in everything that tended to the elevation of his fellowmen and the spread of the Gospel. He was married in 1866 to Miss Caroline Braund, daughter of John Braund, of Devonshire, England.

Mrs. Buley is also the descendant of an old and prominent Methodist family, her two brothers being local preachers and Sunday-School superintendents. Mrs. Buley has been a member of the Methodist Church since she was twelve years of age, and is now a member of the Queen St. Church.

The Rev. T. M. Buley, son of the subject of this sketch, is a Methodist minister, stationed in the Toronto Conference. Amos Buley, another son, is also a member of Queen St. Church, and one of the Official Board. Mrs. Watts and Miss Carrie Buley, two daughters, are also members of the same church.

Among many prominent people connected with the Queen St. Church, Lytle

Duncan has been a conspicuous figure. He was a son of Lytle and Sarah Duncan of County Leitrim, Ireland, where he was born November 11th, 1848, and came to the City of Toronto in 1867. For some time he was connected with the railways of the country, but later embarked in the dry-goods trade, in which he has since remained. When Mr. Duncan first came to Toronto he joined the Elm St. Church, where the Rev. James Caughey, the noted Evangelist, was then preaching. He did not remain very long though connected with that congregation, as in a few months he migrated to Queen St., where for many years he has been a class-leader, local preacher and member of the Official Board. Mr. Duncan married, in 1873, Miss McIntyre, of Oxford County. His wife is also a member of the Church, and also one of the Official Board.

The late William Webster, of Spadina Ave., who did good work in the Queen St. Church, was born September 25th, 1836, in the pretty country town of Selby, Yorkshire, noted for its magnificent parish church. Mr. Webster's father and his grandfather also, were Methodist ministers, the whole family, in fact, on both sides of the house, belonging to that denomination. Part of Mr. Webster's education was received in England, and the latter portion in Canada. After leaving school he became a mechanical engineer, and for twenty years was marine engineer in the employ first of the Richelieu and Ontario Navigation Company, and then of the Niagara Navigation Company, he being with the latter at the time of his death. In 1862 Mr. Webster married Miss Emily Garraty. Mrs. Webster, like her husband, is a well-known member of Queen St. congregation, and in all philanthropic and religious schemes in connection with the church is a prominent worker.

Mr. A. Buley, son of the late Thomas and Caroline Buley, was born in Toronto, April 8th, 1870.

Mr. A. Buley has been connected with the Queen St. Church since his boyhood, having first attended the Infant Class in the Sunday-School. He held the office of Secretary of the Young Men's Bible Class in connection with the Sunday-School for many years, resigning it only to become a teacher. He is one of the class leaders, and also occupies a seat on the Quarterly Official Board, and takes a very great interest in all that pertains to the welfare of Queen St. Methodist Church.

Mr. Herbert G. Paull, another prominent worker in this church, was born in

the year 1858, yet his connection with Queen St. Church extends beyond a quarter of a century, from his very boyhood. Mr. Paull comes of a Methodist family, one of his brothers, the Rev. Ernest Paull, is a Methodist minister; another one, Clement, long one of the teachers in the Queen St. Sunday-School, having for many years been its Superintendent, is in Cleveland, Ohio. Another brother, Arthur, was for sometime a member of Queen St., and Secretary of the Sunday-School, but now, as he resides in Parkdale, attends Dunn Avenue Church. Mr. Paull's father is also a member of the last-named church, although, he was for many years an attendant at and a member of the Official Board of Queen St. Church. At one time Mr. Paull and four of his sons were entitled to seats on the Official Board, a hitherto unprecedented occurrence.

Mr. H. G. Paull, was born in Cornwall, England, that stronghold of Wesleyan Methodism and not only his father but both his grandparents belonged to that body. He was educated partly in England and latterly at the Model School, Toronto. He left school at twelve years of age, entered his father's office as a pupil, and at the age of nineteen years was taken into partnership with him, they being architects. For several years the father and son carried on a most successful business, being employed by both the Dominion and Local Governments of the day, as well as by the Municipal bodies of Toronto. Speaking of Mr. Paull's success as an architect, a correspondent writes:

"Mr. Paull has been eminently successful in carrying off numerous and large premiums in competition with the principal architects of the Province. His successes in this direction cover a wide range, including substantial sums from the Welland County Council, the Jewish Church of the Holy Blossom, the I.O.O.F., etc., besides two civic premiums of five hundred dollars and two hundred dollars respectively, while his draughting shelves are filled with plans of creditable erections in every province and probably every city of the Dominion, from Vancouver and Victoria in the west to St. John and Halifax in the east, as well as in the neighboring Island of Newfoundland."

In 1885 Mr. Paull was married to Miss Rosie Ellen Spanner, whose father was a prominent official in the Church.

Mr. Paull is a man of considerable literary tastes, one of his poetical productions, entitled "The Opium Smoker," being very well known. For some years he was the Toronto correspondent of the Montreal *Spectator*, and directly in con-

nection with the Queen St. Church, during the pastorate of the Rev. Benjamin Longley, he edited, under the auspices of the Young People's Association, a very pleasant little paper. Later still, in connection with Mr. Robert Dillon, M.A., a conspicuous newspaper man, he conducted the well-known paper, the *Quiver*, a weekly eight-page journal. Mr. Paull is generally considered rather radical in his ideas of church policy and government, and in giving vent to some of his opinions he once fell foul of the Superintendent of the district, his financial strictures and criticisms on what he considered extravagance in church management, bringing down the anathema of the pastor, who, as a mark of his displeasure, refused to nominate him at the annual election of stewards. Mr. Paull, nothing daunted at the slight, continued his onslaughts right and left and challenged the Superintendent to disprove either his allegations or figures, or find him guilty of any breach of discipline. The publication of the *Quiver*, in spite of continual antagonism, was continued with vigor for some years, being distributed gratis to the members of the church and congregation. Its publication was an interesting experiment in Methodism and proved conclusively two things —that the ecclesiastical powers of the Church are peculiarly sensitive to adverse criticism, however truthful and just, and that a weekly journal can be published in connection with a live Methodist Church and distributed free to the people.

Many offices in the church have been held by Mr. Paull, and he has several times been a delegate to the Conference. He is to-day, while not the oldest teacher in the Sunday-school, the teacher of longest standing, having for nearly twenty years had charge of the primary department, a class which sometimes has numbered over two hundred scholars, and it has been said that fully two-thirds of the scholars of the school, besides many of the teachers, have passed through his class.

Mr. Paull, in conjunction with Messrs. George J. St. Leger, George Williams and W. S. Fry, was instrumental in forming a basis of management for what is known as the Executive Committee alluded to above in the history of the church, which principle of executive management is being extensively copied in other churches. He was a steward of the church for several years, was one of the first members of the Executive Committee, and is at present a class-leader, poor-steward of the church, President of the Epworth League, and Assistant Superintendent of the Sabbath-school. He is also a member of the District Visiting Board of the House of Industry.

The Rev. S. J. Hunter, who did such excellent work in Queen St. Methodist Church, was born on 12th April, 1843, in the pretty little town of Philipsburg in the Province of Quebec. He was descended from Scottish ancestry, claiming the Covenantors as their ancestors. His parents, though, were Irish, both having been born and married in the County Tyrone. Mr. and Mrs. Hunter were originally Presbyterians, but shortly after coming to this country, some sixty years ago, they joined the Methodist body, and Samuel James Hunter's father was for more than fifty years a local preacher in the connection. When the subject of this sketch was about seventeen years of age, he definitely connected himself with the Methodist Church, and was placed on the "Plan," at first as an exhorter and afterwards as a local preacher. Mr. Hunter at this time held a situation as clerk in a store in Burlington. He had previously attempted to begin life as a farmer, but neither farming nor storekeeping were to his tastes; he was essentially a preacher and his heart was set upon becoming a minister. It was not long before his wish was gratified, for the Rev. Richard Jones, at that time, 1860, Chairman of the Hamilton District, was looking out for an assistant to the Rev. John N. Lake, of Hullsville Circuit, and his choice fell upon young Hunter. No better account of what Mr. Hunter was at this time can be given than that contained in the columns of the *Christian Guardian* of May 5th, 1888, which is as follows:

"On a bright afternoon, early in October, 1861, a young man on a little French pony was jogging along on the old plank road leading from Hamilton to Port Dover, on his way to the little white parsonage in the village of Hullsville, occupied by the 'preacher in charge' of the Methodist congregations on the large and laborious field included in the 'Hullsville Circuit.' Hitching 'Tack-on' to the fence, he entered the cosy cottage and announced himself as Samuel J. Hunter, the 'supply' sent by the Chairman of the District, Rev. Richard Jones. Above the medium height, and below the medium weight, with a manly face, bespeaking reserve and earnestness, with a laugh that always cheered, he was taken into the heart and home of the pastor at once, and welcomed to the greatest work that mortal man could be engaged in. Questioned as to his experience as a preacher, he said "I have only one sermon, and that is not much of a one.' But sermon or no sermon, the young preacher captured the hearts of the people, and wherever he went they came to hear him with the greatest

pleasure, satisfaction and profit. 'Tack-on' carried him through mud, rain and snow, and he filled all his appointments, and his youthful superintendent at the district meeting not only answered with emphasis the question, 'Has he competent abilities for our itinerant work?' but went on to state the gladness with which the people heard the truth from the lips of the stripling preacher. At the Conference of 1862 we were both removed—he to Oakville and I to Markham. We met but seldom, but his name throughout that field of labor is still with many 'as ointment poured forth.' In 1864 he came to Richmond Hill, and our circuits adjoined. We often met—especially do I remember the four days' meeting (it lasted for fourteen days), at which seventy souls were converted, held at Markham village, when he with many others came to my assistance. How intense his earnestness, how powerful his appeals, how clearly he presented the truth. The stripling of former years, though no stouter in body, had acquired great breadth and scope of thought, and his hearers were always profited by his utterances. Years passed on, and each in his way endeavored to do his work as God gave ability. In 1870 the writer was laying down the responsibilities of the active ministry for the second time, on account of failing health, having spent the year at Niagara, when on a lovely morning in the latter end of June, in that year, a carriage stopped before the parsonage, and out stepped the subject of this sketch, beaming with health and happiness, and following him came his blushing bride, to spend part of their honeymoon with us. The days went quickly by, full of pleasure and joy to the whole party. On the following Sabbath he preached morning and evening, at the re-opening of the church, then just refitted and occupied by our congregation. The people were more than pleased with his sermons, and I could not help but notice the rapid strides he was making toward the front rank of public speakers. After those days of pleasure came a separation of three years, when I had the great pleasure of moving the resolution inviting him to Elm Street Church, Toronto; only one person on the Board beside myself knew anything of him, and he was accepted largely on my recommendation. But older men wanted the position, and only after a hard-fought battle, in which the writer took an active part, at the Conference, was the wish of the Quarterly Official Board carried out. Not that the committee doubted his ability for the position, but because older men had to be provided for. Twelve years in this city gave him an opportunity to prove his call to the Christian ministry in the

forceful sermons, the faithful pastoral visits, the efficient leader of special services, and the Christian gentleman. But he has taken his departure. We mourn his loss, and renew our vows of faithfulness to God and humanity. The influence of his life remains; the grave has received any error, covered any defect, and the fondest recollections alone survive."

It is not necessary to enter into any lengthened account of Mr. Hunter's life and labors. He truly wrote his own epitaph by his self-denying zeal, energy, and unwavering sincerity. As his biographer says: "He never sought or coveted official position, but shrunk from it, although his brethren were anxious to give it him, for perhaps no minister in our work was more popular with, and more beloved by his brethren in the ministry."

There is not any doubt that if Mr. Hunter had lived, that he would have risen to the highest position in the gift of the Conference. He had served the office of Secretary of the Conference, and when he died was a member of the General Conference, also of the Court of Appeal, and was a Director of the Wesleyan Ladies' College at Hamilton. In 1886 the Senate of Victoria University granted him the honorary degree of D.D., and no one ever more richly merited the distinction.

For some time before his death Mr. Hunter had been in very weak health, and had taken a holiday from home for the purpose of recruiting his strength. This was in April, 1888, and on April 22nd, after his brief holiday, felt so much better, that he was enabled to preach at the Centenary Church, Hamilton, both morning and evening. The closing scene in Mr. Hunter's life was thus described by one of the Toronto papers:

"On Monday, the 23rd, he attended a funeral, and on that evening complained of being unwell. Within a few hours erysipelas had manifested itself. The progress of the disease was rapid from the beginning, and although his family physician, Dr. Rosebrugh, and Drs. Mullin and Griffin (who were called in consultation), did all in their power to arrest the malady, their efforts proved unavailing, and at 7.30 last evening (April 30th, 1888), the good and beloved pastor breathed his last."

After the death of Mr. Hunter the *Toronto Globe* thus referred to him:

"By the premature death of Rev. S. J. Hunter, D.D., the Methodists have lost a leader and the Christian pulpit one of its most eloquent voices. He was a man

of noble life and lofty courage, and a powerful factor in the moral and religious movements of his time."

The *Hamilton Times* also paid a glowing tribute to his worth and to his memory, in the following words:

"In the death of the Rev. Dr. Hunter, pastor of the Centenary Methodist Church, a man of large heart, vigorous intellect, sunny disposition, and rare moral courage, has gone from among us. Dr. Hunter was a man whom everybody who ever heard him speak was compelled to admire and respect; a man whom those who knew him well were constrained to love. A fluent, forcible and eloquent speaker, he never failed to please, either in the pulpit or on the platform. His mind was richly stored, for he was a close student and a wide reader, and his hearers were always sure either to learn something from his discourses or to hear some old truth presented in a new light. Above all, he was, as a preacher, earnest. His sermons were invariably fused with the white heat of sincerity and zeal in the cause of the Master, to whose service he had devoted his life. He never flinched from telling an unpopular truth. In the death of Dr. Hunter, the Methodist Church in Canada has lost one of its brightest ornaments, and the country a man who had in him vast possibilities for good, and who would have utilized them well."

The following were the official members of Queen Street Church, December 30th, 1898:

Local Preacher—Lytle Duncan.

Exhorters—W. W. Ogden, M.D., H. G. Paull, Albert Ogden.

Stewards—Thomas Mara, John Earls, Albert Ogden,
Dr. S. M. Hay, James Davey, S. R. Hughes,
J. B. Baxter.

Representatives—R. H. Gould, F. B. Moore, George Humphrey,
G. H. D. Lee, E. J. Humphrey, J. C. Paterson,
J. H. Watson, M.D.

Trustees—Edward Leadley, John Earls, A. Ogden,
W. W. Ogden, M.D., James Price, George Williams,
John Leadley, S. R. Hughes, J. B. Baxter,
W. S. Fry, A. Welch, G. J. St. Leger.

Executive Committee—W. W. Ogden, M.D., Chairman, W. S. Fry, Secretary, James Davey, Treasurer.

Edward Leadlay,	John Earls,	Albert Welch,
George Williams,	Jas. C. Paterson,	S. M. Hay, M.D.,
H. G. Paull,	S. R. Hughes,	G. H. D. Lee.

Property Committee—E. Leadley, S. R. Hughes, W. S. Fry, A. Welch.

Some of the minor committees in this list of official members have been omitted.

This brings the history of Queen Street Church, from its first inception to the present time, to a close. Representative laity in the congregation have, as far as possible, been chosen of whom to give biographical sketches. No distinctions whatever have been shown, many have been omitted from want of space, but no one has remained unnoticed from any other cause than the absolute impossibility of mentioning every one.

Of the clergy who have officiated at Queen Street, and who have not been noticed in connection with the history of that church, many, if not all of them, will be found to be fully referred to elsewhere. With these few words of explanation and retrospect, the author passes on to the history of the next church in order of precedence, viz., Elm Street.

CHAPTER VIII.

Elm Street Church.

WHAT is now known by the Methodists of Toronto and surrounding districts as "Elm Street Church" is one of the many numerous offshoots of the Old Richmond St. Church. It was erected in 1853 to meet the wants of the Methodists who resided in and near that part of the city where it is situated, though it was not until 1865 that the congregation was set off by itself and became known as Toronto North. It continued to bear that name until 1870, since which it has been known as Toronto Third.

The noted evangelist, the Rev. James Caughey, has already often been referred to in the pages of this book, and to his exertions, or, perhaps, more to his vigorous preaching than to any work he did in raising funds to build the church, does Elm St. congregation owe its existence.

It was in 1850 that James Caughey came to this city for the purpose of holding revival meetings. They were held in many different places throughout the district, and continued for several months. So great was the influence exerted by Mr. Caughey's preaching that the congregation attending the Old Richmond St. Church exceeded the capacity of that building to contain them, and it became evident that if these large number of adherents were to remain in communion with the Methodist Church, and attend her services, that either the Richmond St. Church must be very greatly enlarged, or that a new building must be erected capable of containing the number of people who required accommodation.

The last course was the one adopted; it was decided to build a new church, and Messrs. Brown, Miller and Price were appointed by the Richmond St. congregation to organize the projected new church, and they chose as their place of worship a schoolhouse on the corner of Teraulay and Edward Sts. This schoolhouse was on the south side of Edward St., and has since been converted into dwelling houses now known as Nos. 63, 65 and 67 in that street.

On the first Sunday of September, 1853, a circular was issued to all the members of the Richmond St. Church, and to many other adherents of the Methodist

communion in Toronto, asking for subscriptions in aid of the projected new chapel on Elm St. The same circular announced that services would be held in the schoolhouse, then rented for the purpose of divine service. The first services in this church, or schoolhouse rather, were conducted by Revs. H. Wilkinson and E. B. Harper, and were very well attended. An excellent Sunday School was organized, and, pending the erection of the new chapel, the work went on flourishingly.

The first trustees of the Elm St. Church, appointed November 1st, 1852, were: Richard Woodsworth, Richard Yates, James Price, John Tyner, Richard Hastings, John Eastwood, John MacDonald and Richard Score. Under the direction of this Board of Trustees, the first Elm St. Church was erected, it was a large frame, rough-cast building, with a dome, and was built in 1854-55.

The Church, though, was not opened until April 8th, 1855, when the Rev. Enoch Woods, D.D., officiated. The congregation for several years after the opening "grew and multiplied." The various pastors and the people worked harmoniously together; there were good congregations, large Sunday Schools, and a pleasant and brotherly feeling reigned throughout.

A great misfortune befell the congregation of Elm St. on Sunday, October 27th, 1861, when the church was destroyed by fire. The cause of fire was not in the church itself, but in some stables in its immediate rear, which, taking fire, the flames arising from them extended to the church, and very soon it was in ashes. Fortunately for the congregation there was an insurance of $8,000 on the building, and this sum, being readily paid, constituted an ample fund wherewith to commence operations in erecting a new church. It was determined that this new building should be of brick, and the corner-stone of it was laid on Queen's Birthday, 1862, by Dr. Woods, who had opened the first church some seven years previously. For a little while the congregation had the use of a small church on Elizabeth St., while a temporary building was being erected for their use on Elm St., almost opposite to the church. Services were held regularly in this makeshift building until the new church was ready for occupation, and it is worthy of remark that during this trying period, when the congregation was badly housed and there were many inconveniences attending worship in the building we are speaking of, that not only did the congregation hold its own, but increased instead of diminished. The Board of Trustees at this time numbered

among its members Messrs. Jennings, Aikenhead, Price, W. D. Matthews, and Edward Stevenson.

The second Elm St. Church was a very plain building, entirely devoid of architectural ornament, in fact, in keeping with the traditions of Methodism in the early part of the century, when the buildings which they erected for divine service richly merited, from their outward appearance, the description which they so often received, that of "ecclesiastical barns."

A remarkably able man who was preaching at Elm St. during this period was the Rev. George Douglas, D.D., of whom more will be said before this history of the church is brought to a conclusion. Another minister who exercised great influence, and who was regarded with great esteem by the congregation, was the Rev. James Henry Bishop, who died in 1869, while pastor of the church. As a token of the regard felt for him by his congregation, they erected a handsome monument to his memory in the Necropolis.

In 1876, Dr. Potts became the pastor of Elm St., and the growth of the congregation under his ministrations became so great that the second building was found to be too small for its necessities. It was, therefore, resolved to enlarge it, which was done at a cost of $39,000. Nearly the whole of the old building was removed, only the western wall was left standing; the width of the church was increased to 97 feet, which had originally been 54 x 84 ft., while the schoolroom at the back of it was originally 44 x 71 ft. At the same time that the church was enlarged, the schoolhouse was also enlarged to 115 x 53 ft.

The present church stands a few feet north of the sidewalk, its four entrances being reached by a flight of steps. The style of architecture is early English and it is built of white brick with stone facings. The eastern tower is 76 ft. in height, and the western, which is surmounted by a very graceful spire, reaches an altitude of 136 ft. A writer in one of the Toronto papers some ten years since, speaking of the internal appearance of the Elm St. Church, said:

"When this church was built, the architect suggested a more definite architectural character in their reconstruction of the building, but the additional cost of $10,000 seemed too great a liability. The want of more ornamentation in order to relieve the building of severe plainness, is now deeply felt; its capacious appearance and size must atone for the lack of those graceful lines and breaks that render a building architecturally attractive."

Elm St. Church is in its interior 37 ft. in height, and is in the form of an amphitheatre.

The arrangement of the auditorium in Elm St. Church is perfected and centered in the organ, which is built back of the pulpit, flush with the wall. It is 35 feet wide, is finished in chestnut, and ornamented with walnut, and harmonizes with the woodwork of the pulpit and the pews. It is handsomely decorated in blue and gold, and presents a very good appearance; it has no distinctive existence, apparently, from the body of the church; it is a part of it, and if the eye looks in vain for special effects elsewhere, a view of the organ, in front of which stands the neatly carved pulpit, with a small but graceful chancel, in the centre of which is a white baptismal marble font, presents a pretty picture, full of artistic beauty. The choir platform, between the pulpit and the organ, is capable of seating one hundred people. On each side of the organ are steps leading to the choir seats.

The organ is an excellent one, possessing a rich and full tone, and has a double manual of fifty-eight notes. In this instrument there are twenty-seven stops, and four with the pedal organ, the wind being supplied by hydraulic power. The organ was built by Warren & Son, who, it is said, "introduced a new factor into this instrument, it being the first organ to which the principle of pneumatic and tubular stop action was applied. The keys were worked the same as piano keys, in place of the ordinary draw stops, but instead of the player opening and shutting stops with draw stops, this principle so arranges that the wind is used as the motive power; the stops are only governing valves to the wind which is controlled by the organist."

The musical arrangements at Elm St. Church have always been characterized by extreme simplicity, but excellent taste. It has always been the aim of those responsible for the service to obtain as hearty a musical service as possible without resorting to anything unduly ornate or sensational. For many years the choir was under the direction of Mr. Blight, whose wife was the organist. Since 1897 Elm St. Church choir has been under the direction of Mr. W. J. A. Carnahan, the popular baritone singer and vocal instructor. Mr. Carnahan possesses a fine voice, rich, resonant and pleasing throughout its entire compass. He has received a complete musical training and his voice is under excellent control. It has been well said of him that he is one of Canada's most popular

baritones. "Being gifted with a voice of exceptional power and refinement, which is held well under control, and further, having an excellent stage presence, he has succeeded in making himself extremely wealthy and popular in a very short space of time. Mr. Carnahan has sung in nearly every city and town in the Province, and has scored successes everywhere. He is a native of Meaford, Ont., and came to Toronto about ten years ago, and has since studied under Mr. Torrington, Mr. Haslam and Signor Tesseman. In addition to his stage work Mr. Carnahan is one of the teachers of voice culture at the College of Music, and also acts as choirmaster of Elm St. Methodist Church, Toronto."

Mr. Carnahan is about thirty years of age, and is a resident of East Toronto, where he has taken a prominent part in public affairs, having been for some time a member of the Village Council. He is a member of A. F. and A. M., being W. M. of Acacia Lodge; he is also a prominent member of the I.O.O.F.

Speaking of Elm St. in a financial light, the aspect is very satisfactory. The total value of the property controlled by the Board of Trustees exceeds $50,000. The yearly income is between $10,000 and $12,000, about one-quarter of which is received from pew rents, and another quarter from collections, while more than $2,000 is raised annually for mission work alone.

The clergy of Elm St. since 1865 have been these:

1865-66-67, Edward Hartley Dewart.
1868-69, James Henry Bishop.
1870, William Smith Griffin.
1871, William Smith Griffin, E. F. Goff, W. Wellington Carson.
1872, William Smith Griffin, George H. Bridgman.
1873-74-75, Samuel J. Hunter, Isaac Tovell.
1876-77-78, John Potts, D.D., Thomas W. Jeffery.
1879-80-81, Samuel J. Hunter.
1882-83-84, W. H. Laird.
1885-86-87, John Potts, D.D.
1888-89-90, D. G. Sutherland, D.D.
1891-92-93, John E. Starr.
1894, W. J. Maxwell.
1895-96, W. Galbraith, M.A.
1897-98-99, John F. German.

The following gentlemen constitute the Trustee Board of Elm St. Methodist Church:

James Aikenhead,	F. W. Armstrong,
Warring Kennedy,	Dr. N. A. Powell,
James Jennings,	T. E. Aikenhead,
Richard J. Score,	Archer G. Watson,
Robert C. Hamilton,	Edwin T. Berkinshaw,
James Young,	
R. C. Hamilton, Secretary.	E. T. Berkinshaw, Treasurer.

Among prominent lay workers at this church was the late Mrs. Louisa Pettigrew. She was born in Dublin, Ireland, in the year 1820, and came to this country when sixteen years of age.

She was a member, first, of the old George St., afterwards of the old Adelaide St., and later of the Queen St. Churches, and at the date of her death was a member of Elm Street. Mrs. Pettigrew was an upright, consistent Christian woman, and in a quiet, unostentatious manner, faithfully did all that lay within her power to advance the cause of Christianity. Mrs. Pettigrew was an energetic mission worker, and at the time of her death was a life member of the Bible Society.

Samuel Edgar, the son of the last named, received his education at the City Model in Toronto, and for several years was connected with the *Mail* newspaper as financial and marine reporter; he was afterwards connected with the Omaha *Bee*, and later was editor of the *Salt Lake Tribune*. He was a Lieutenant in the Militia first, afterwards a member of the Toronto Field Battery. He died 24th January, 1896.

Thomas A. Kelly was born in Cookstown, December 26th, 1870, and was the son of William E. and Mary Kelly. He was educated at the common school at Cookstown, and afterwards at the public school, Toronto. His father was born in Mitchell's Town, Ireland, his mother in Canada, and both were active and prominent members of the Methodist Church; the former for many years was Librarian of the Church at Cookstown, and the latter an active member in the Ladies' Aid Association. When Mr. Kelly first came to Toronto he immediately connected himself with the Metropolitan Church, where he became an active mission worker, both in the Metropolitan and in the Fred Victor Missions. He has

been a member of Elm St. since 1891. He was Assistant-Secretary of the Sunday-School, was a member of the choir for two years, President of the Epworth League for the same period, one of the most active workers in the King's Sons and Daughters, and Dominion Treasurer of the same Order, besides being one of the official members of Elm St. Church.

There have been many very popular ministers at Elm St. Church, perhaps, though no one has commanded the esteem of the congregation more thoroughly, nor gained their complete respect so fully as has the present (1899) minister, who is the Rev. John Ferguson German, D.D.

Dr. German is the son of the Rev. Peter German, one of the pioneer ministers of the Methodist Church in Canada, and now residing in Echo Place, near Brantford.

Dr. German took the degree of B.A. at Victoria University in 1864, the degree of M.A. in 1869, and in 1893 the Senate of the same University conferred upon him the degree of D.D. While pursuing his course at college, Dr. German was received as a probationer for the Methodist ministry, and in 18 6 was ordained as a minister in that church.

As a single man he was stationed at Napanee, St. George and Paris.

He married Kate Augusta Falls, eldest daughter of Mr. Owen H. Falls, of Simcoe, one of the pioneers of the County of Norfolk. In 1876 Dr. German was appointed pastor of Grace Church, Winnipeg, and was elected Chairman of the District, which at that time embraced all of Manitoba, and included the oversight of the Indian Missions in the far West, as well as those on and north of Lake Winnipeg. During his stay of four years in the City of Winnipeg, Mr. German was a member of the Protestant School Board, and for three years Inspector of the Public Schools of the City. When Manitoba University was established he was elected a member of the University Council by the graduates of the Province, and was appointed by the Council one of a committee of seven to formulate a course for the degree of B.A. for the University.

In 1880 Mr. German returned to Ontario, and was stationed successively in Picton, Brampton, Whitby and Barrie. From Barrie he was transferred to Parkdale Methodist Church, and is now commencing his fourth year as pastor of Elm St. Church. Dr. German has had his full share of official positions. For seventeen years in succession he was elected Chairman of the District upon which he

was stationed. In 1885 he was elected Secretary of the Toronto Conference, and in 1886 he was made President of the same body. In 1899 he is minister at Elm St.

A very prominent and useful member of Elm St. congregation was the late Richard Score. Mr. Score was the son of John and Johanna Score, and was born in the parish of Parkham, near the lovely little town of Bideford in Devonshire, England, on August 10, 1807. Mr. Score's parents were members of the Anglican Church, and their child, the subject of this memoir, was baptized in the parish church, Parkham, on October 11th, 1807. He was educated in Bideford, and left England for Canada in the year 1830. On his arrival in Quebec his first intention was to proceed directly to York, but he changed his mind, owing to experiencing very bad weather between Quebec and Montreal, and went to Bowmanville, where his wife had relations. There he remained one year and then came to York, where he became foreman for a Mr. Hawke, who was carrying on business as a merchant tailor on King Street, his store being the same as that now occupied by Mr. P. M. Clarke.

Mr. Score remained in Mr. Hawke's employ for about eleven years, then in 1842 started in business on his own account in premises situated in the Chewett Buildings on the south side of King Street, on the site now occupied by the Rossin House.

Mr. Score married, in England, Harriet Courtice, daughter of William Courtice, of Twitchen Farm, near Bideford, Devonshire. By this marriage there were one son and five daughters. Mrs. Score died several years ago, and Mr. Score married for a second time, in 1889, Mrs. Walker, the eldest daughter of the late Mr. William Gooderham. This lady still survives (1899).

On coming to York, Mr. Score was at first an adherent of the George St. congregation. After the dissolution of the Union, instead of returning to George St., he formed one of the original members of the Richmond St. congregation, and was one of the original trustees of that church. He attended there until the Elm St. Church was appointed, where he was also one of the original trustees. Throughout the whole of his life he took an active part in everything pertaining to church life, and was a useful and zealous member of the Methodist denomination up to the day of his death, which occurred April 25th, 1896.

Richard J. Score, the only son of the gentleman described in the last biography, was born in Toronto on March 9th, 1842. He was educated first at

the old Grammar School on Nelson St., afterwards Jarvis, of which Mr. Howe was the principal, and from there he was sent to the well-known Grammar School at Niagara, the principal of which was the Rev. T. D. Phillips, father of the well-known Rev. Thomas Phillips, so noted as a cricketer. After leaving school, Mr. R. J. Score entered into business as a merchant tailor when about eighteen years of age, and has been engaged in that calling ever since. He has led a very active public life. For many years he has been an Alderman, has been Chairman of the Attraction Committee of the Toronto Industrial Exhibition for more than a dozen years, and is also a member of the Toronto Board of Trade. In addition to these secular offices, Mr. Score has been Treasurer of the Sunday School Association of Ontario since 1895, and since 1883 has been Superintendent of the Elm St. Sabbath School. Mr. R. J. Score married Miss Clarissa Metcalf, a daughter of the late Thomas Metcalf, of John Street, Toronto.

[This concludes the history of this particular church, though it is also referred to in notes at end of volume.]

CHAPTER IX.

Berkeley Street Church.

FOR twenty years the missionary movement which eventually resulted in the erection of this church censisted solely of a Sunday School, inaugurated first in the year 1837, by a few zealous members of old Adelaide Street Church. Alexander Hamilton, William Marks and Thomas Storm were among the original promoters, and during the split in the latter body in the year 1840 they were among those who removed to and re-opened the George Street chapel, and the missionary Sunday School on Duke Street then became the charge of the latter church. William Anderson, a city auditor, but for many years head master of Park Street school, who became connected with the Duke Street Sunday School at an early date, has written interesting reminiscences of that time, which we quote:

"I have been requested to record my recollections of the early history of Berkeley Street (formerly Duke Street) Methodist Sunday School. I became connected with the school as teacher in the early part of 1847. Mr. Henry Parry was then superintendent. Soon after I was appointed secretary, and held that office until near the middle of 1849. I find that the church records during this period have been lost. I shall endeavor to supply from memory a few fragmentary incidents, although unable to recall them in chronological order, or to give the exact date in every case.

"Our Sunday School teachers of to-day, aided as they are by comfortably furnished schoolrooms, well-filled libraries, and abundance of Sunday School literature, can scarcely appreciate the difficulties and discouragements connected with the work of their predecessors of half a century ago.

"Berkeley Street Sunday School, at that time, was carried on in a small brick structure at the southwest corner of Berkeley and Duke Streets, on the site of the Berkeley Street fire-hall. As the entrance was on the Duke Street side it was named Duke Street Sunday School. On week days it was occupied as a public school, which was then in charge of a teacher named McLaughlin. Mr. McLaughlin was a Roman Catholic, and was probably quite conscientious in the belief that our

teachings were an injury, rather than a benefit, to the community, and ought not to be encouraged. Quite naturally, therefore, no assistance or co-operation on his part was expected or received. Although he and his family occupied the basement as a dwelling, very little attention was paid to the cleanliness of the school-room. As a consequence, it often happened that on Sunday morning the accumulated dust of the preceding week covered the floor and seats, and rendered the place almost unfit for occupation. There were two sessions of the school, the first from 9 to 10.30 in the morning, the second from 2 to 4 in the afternoon. Mr. Parry lived near York Street, but frequently could be seen between eight and nine o'clock in the morning, enveloped in a cloud of dust, busily engaged in sweeping the floor and dusting the seats. In winter he undertook the additional work of kindling the fire, frequently carrying from home in his overcoat pockets sufficient kindling wood for the purpose.

"The financial affairs and general management of four Methodist Sunday Schools of the city were in the hands of the committee of 'The British Wesleyan Methodist Sabbath School Society of Toronto.' For, be it remembered, the Wesleyan Methodists in this country were at that time divided into two distinct bodies —the British and the Canadian. These four schools, George Street (afterwards removed to Richmond Street), Duke Street, Lot (now Queen) Street and Yorkville, belonged to the British section, and Adelaide Street to the Canadian. Appropriations were regularly made to meet necessary expenses. Sometimes the grant to Duke Street school was found insufficient. In such cases the teachers themselves would make up the deficiency, and it is surprising with what cheerful alacrity and hearty goodwill this was done. For example, when the supply of fuel would run out sooner than usual, the teachers would replenish the stock from their own homes. I well remember on one occasion conveying from my father's wood-pile, on a Saturday night, sufficient wood for the following day's consumption. In the journal of the Sunday School committee, under date of Sept. 28th, 1847, I found the following minute:—

"'An allowance of 1s. 3d. per month was allowed to Duke Street Sunday School for fuel during the winter months.'

"It may fairly be assumed that the members of this committee possessed in a high degree the virtue of economy.

"The annual 'New Year's treat' was an event always anticipated with much

delight by the scholars. Although the viands were not of a rich or varied character, the proceedings were not the less enjoyable. It consisted of a breakfast of tea or coffee and cakes, usually provided by the teachers. On one occasion, however, I find the funds were supplied by the Sunday School committee, for I notice the following resolution recorded in the minutes dated Dec. 6, 1844:—

"'Resolved, that twenty-five shillings be granted for a tea on New Year's Day for Duke Street School.'

"At nine o'clock on New Year's morning the teachers and scholars would assemble in the school-room and spend a couple of hours in partaking of a hearty breakfast and listening to the music, speeches and recitations that followed. I think this annual New Year's gathering was peculiar to Duke Street school; at least I do not remember a similar entertainment in any other.

"The following interesting items are found in the minutes of the same committee:—

"'On Jan. 25th, 1841, the children of the city Methodist Sunday Schools, numbering about 450, assembled in the George Street chapel, and proceeded thence to the City Hall, where, after tea, Sheriff Jarvis took the chair, and the following speakers addressed the meeting: J. H. Hagarty, Esq., Alderman Dixon, Alexander Mowat, Rev. Matthew Ritchey, Alexander Hamilton, W. Osborne and George Bilton.'

"At a meeting of the committee on July 19th, 1841, it was decided that, 'in order to augment the funds of the Society, it is expedient to make an excursion to the Falls of Niagara; that the price of the tickets be 12s. 6d., and that there be no free tickets except to the ministers and their families and the choir of George Street chapel.'

"The minutes of a meeting held on the 20th June, 1843, contain the following:—

"'It was resolved that the scholars of the different schools should meet together and be treated to roast beef and plum pudding.'

"A committee was appointed to procure the roast beef and another to provide the plum pudding.

"Where the feast took place is not recorded; but, having been a scholar in the George Street school at the time, I distinctly remember it took place in what was known as Jarvis' Bush, and my wife, then a little girl attending Duke Street school, also recollects being present. The Jarvis property was a strip of land ex-

tending from Queen to Bloor Streets and from George to Church Street. What is now known as Jarvis Street was then a long lane or avenue, not open to the public, but entered by a gateway from Queen Street. The greater part of this land was covered by forest known as Jarvis' Bush, and the present streets running through it parallel to Queen Street were not then opened out. A convenient spot was selected about half way between Queen and Bloor Streets, where the children assembled and partook of the very substantial bill of fare mentioned above, probably the only one of the kind ever served up to a party of Sunday School children in Toronto.

"On August 4, 1843, the Sunday School Committee appointed the following superintendents:—

George Street School—Alexander Hamilton.

Duke Street—Henry Parry.

Lot (now Queen) Street—Henry Leadly.

Yorkville—J. Hastings.

"This appears to be Mr. Parry's first appointment as superintendent. His name, however, occurs in the list of members of the Sunday School Committee present at a meeting held on the 27th February of the same year.

"The following statement of the attendance at the above-named schools was submitted by the Secretary of the Sunday School Committee on May 27th, 1844.

	Teachers.	Scholars.
George Street School	31	220
Lot Street	19	195
Yorkville	8	54
Duke Street	18	127

"From this it will be seen that the average attendance in each class, taking the schools together, was about eight, that of Duke Street about seven.

"It was not until a much later date that the summer picnic became a recognized feature of Toronto Sunday Schools. Treats such as have been referred to occurred at irregular intervals, and the teachers had their periodical tea-meetings, or festivals as they were called, where church and Sunday School matters were discussed, and the social element cultivated; but it was not often they had an opportunity to enjoy a holiday outing together. On one memorable occasion, however, I think it was in the summer of 1847, the teachers of the four schools made

arrangements for a union picnic party to the Humber River, memorable on account of an unfortunate mishap that occurred to one of the boats on the homeward journey. It may not be out of place to recall some of the incidents. A number of small boats having been provided, we embarked on our voyage on a bright, cloudless July morning, as happy and joyous a company probably as ever left Toronto in search of a day's recreation. We took turns at the oars, and leisurely propelled our vessels over the glassy surface of the placid bay and lake, being rather inclined to linger on the way to enjoy the fresh odor of the harvest fields and flower gardens wafted from the shore than to hasten rapidly to the destination of home.

"A couple of hours brought us to the mouth of the Humber, and passing up the river we selected a delightfully cool, shady spot on the east bank, where we deposited our stores and proceeded at once to carry out a pre-arranged programme of holiday pastimes.

"Old and young entered heartily into the sports of the day. The weather was all that could be desired, the refreshments were choice and plentiful, and were partaken of with a relish such as only open air exercise can produce. About six o'clock we made preparations for the return trip, and in half an hour were on our way towards the lake. We paid little attention to the fact that a stiff breeze from the south had sprung up during the afternoon until we passed underneath the Humber bridge, and were actually battling with the waves. The boat I happened to be in, the same in which I had made the outward trip, was somewhat heavy, built with a keel, and of that description commonly known as a lugger; and the only vessel of our miniature fleet provided with a sail to be used when required. She was considered quite safe, and capable of carrying at least twenty passengers. I think we had about sixteen on board.

"Out on the lake many breakers were seen, but with an appearance of courage some of us did not feel we plied the oars manfully in an effort to reach deeper water, intending there to hoist our sail and reach the city without the labor of rowing. After half an hour's hard work, thinking ourselves far enough from shore for our purpose, we ran up our canvas and turned our prow homewards. At first we seemed likely to succeed, but alas! our united nautical skill was unequal to the occasion. We dropped into the trough of the sea, and soon were helplessly drifting towards shore. Whitecaps increased in size and number on the

lake, and white faces became general on board. The spray dashed wildly over the sides of our boat, the roar of the storm being mingled with the shrieks and cries of those who, a few hours before, had filled the air with the sound of joyous merriment. Soon we had shipped a large quantity of water, and the efforts of all on board who could obtain vessels for the purpose were barely sufficient to keep us afloat by baling. Those of us who had been accustomed to the water were not seriously alarmed for our own safety, as swimming and clinging to the upturned boat, should she be upset, presented a means of escape; but the danger became serious for those who could not swim, especially the women folk. In spite of our exertions, the water continued to gain on us, but now we were only two or three hundred yards from shore, and although every wave threatened destruction it brought us nearer to safety. At last, after an hour's suspense, our keel struck bottom. Several of us leaped into the water and carried the ladies ashore, some in a fainting condition, all completely drenched, but thankful to have escaped alive. The beach for some distance soon presented the appearance of a genuine shipwreck; loaves of bread, oars, baskets of cake, hats, shawls and bonnets were floating in all directions. We were in a pitiable plight. Our clothing was soaked, night was coming on, and we were miles from home. There were no suburban trains or trolley cars in those days, nor could we invoke the aid of the telephone or telegraph. Fortunately, the other boats had weathered the storm and reached the city in safety. The news spread rapidly that our boat had been swamped, and that, in all probability, we were all drowned. Friends who heard of the disaster procured conveyances and were soon on the way, eager to learn the facts, and, if possible, recover the bodies of the drowned. Great was their surprise and joy, however, to find us all alive. The ladies and those of mature years were driven home as rapidly as possible. The young men, myself included, preferred to walk, reaching home about ten o'clock at night, little the worse for our wetting.

"Thus ended our first teachers' picnic and one of our number commemorated the events of the day by a humorous poem of some twenty stanzas, entitled 'In the days when we went picnicing.'

"Among the boys who attended Duke Street Sunday School in those early times were Thomas and Charles Moss, whose subsequent brilliant professional careers have become so well known in Toronto. They were at the time I first

knew them about ten and eight years old respectively, quiet, unassuming, well-behaved lads, having also the character of being studious and attentive. Thomas, the elder, afterwards graduated with honors at Toronto University. On leaving college he chose law as a profession and early established those qualities of mind which subsequently made him famous at the bar. As a lawyer he was distinguished for the brilliancy of his eloquence, the acuteness of his intellect, and his high sense of professional honor. He was elevated to the Bench and afterwards became Chief Justice of Ontario.

"Charles Moss, following in the footsteps of his illustrious brother, is now one of the leading counsel at the Ontario bar, and the head of the principal legal firm of Toronto. An able lawyer, and a man of the highest integrity, he possesses in an eminent degree the esteem and confidence of his professional brethren. Who will say that much of the successful career and high standing of these eminent men may not in some measure be due to instruction and advice received in boyhood at old Duke Street Sunday School. May their example encourage the boys of to-day to pursue a similar course, and although unable, perhaps, to attain the greatness of a like character, each has it in his power to live a noble life and leave behind him a character worthy of imitation.

"In the early part of 1845, the British Wesleyan Methodist Sunday School teachers organized a literary association, called "The Sunday School Mutual Improvement Society." At first the society met in Duke Street schoolroom, and afterwards the trustees of Richmond Street Church granted the use of their large class-room for our meetings, where we continued our operations with very encouraging prospects. Duke Street school supplied a larger number of members in proportion to its size than any of the others. Mr. Parry took an active interest in the meetings, and attended regularly. The proceedings usually consisted of debates, addresses, essays and readings. Our society had only occupied its new quarters for a few months, when, without warning or reason assigned, we were notified that we could no longer occupy the class-room we had hitherto used, and to the regret and chagrin of the members our meetings were discontinued, and the association came to an end. It transpired afterwards that one of the preachers, happening to pass the door of the room during one of our debates, stood a few minntes to listen, and hearing opinions expressed of which he disapproved, he concluded it was not safe to allow Sunday School teachers to dis-

cuss such important subjects as we were then debating unaided by the guidance and advice of a minister, and on his advice the trustees withdrew the privilege of carrying on our mutual improvement work on the church premises. This was a severe blow to the aspiring essayists and orators, who supposed that by their literary efforts they were improving their minds and rendering themselves better able to discharge their important duties as teachers. This arbitrary conduct of the trustees was freely criticized and unanimously condemned. Mr. Parry felt keenly the imperious and unmerited reflection on himself, which it manifestly implied. He thought his presence at the meetings of the society should have been considered a sufficient guarantee that nothing of an objectionable character would be introduced. He considered his labors in the school were not appreciated, and finally decided to resign. The teachers tried in vain to induce him to change his mind, and his decision was finally carried out. So great was his popularity that he could by a simple word have induced the majority of the teachers to follow him. But resentment found no place in his noble nature. Notwithstanding his determination to retire, his heart was still with the school for which he had labored so faithfully. Instead, therefore, of encouraging such a movement, he exhorted the teachers to remain and work on as before, seeking their reward, not in the approval of committees or boards, but in the consciousness of doing their duty Before his departure the teachers presented him with a beautiful silver medal, bearing a suitable inscription, accompanied by an appropriate address. A few weeks later he was appointed superintendent of Adelaide Street Sunday School, which, with the church to which it belonged, was connected with the Canadian as distinguished from the British Conference. Looking back I can distinctly recall the dingy old schoolroom, furnished with long pine desks placed against the eastern and western walls; two rows of backless pine benches arranged at right angles to the desks, leaving a passage between their ends running from the door to the south end of the room. In this passage, near the door, stood a large box stove. At the middle of the southern wall, between two windows, was a plain reading-desk, standing on a platform about a foot high. Desks and benches were alike free from paint or varnish. Deep furrows, rough designs in wood, names and initials, all traced by the jack-knife of the week day schoolboy, with indelible ink stains from bottles of the ebony liquid, accidentally overturned at different times, were the only ornaments the furniture possessed. Be-

hind the reading-desk on a Sunday afternoon my imagination pictures Mr. Parry, the superintendent, addressing the school, a man of slight build, rather above the medium height, serene, cheerful and earnest, exhorting, persuading and encouraging a highly interested and attentive audience.

"Mr. Parry possessed, in a high degree, a peculiar magnetic power by which he was able to secure and retain, without apparent effort, the loyalty and affection of teachers and scholars. Gentle and kind in manner, yet firm and decided in action, simple and concise in language, pithy and graphic in style, he was essentially a leader of children and a model Sunday School superintendent.

"The teachers' meetings were conducted with less than the usual formality. In fact, in some respects, they resembled a family gathering with the father presiding. Mr. Parry was in the habit of addressing teachers by their first names, entirely ignoring titles and prefixes. The old adage "Familiarity breeds contempt," was certainly not verified in his case; on the contrary, his cheerful manner and kindly disposition secured the respect and esteem of all who knew him. He was appointed superintendent of Duke St. Sunday School, as already stated, on Aug. 4th, 1843, and resigned about April, 1848; was immediately afterward appointed to a similar position in Adelaide St. School, which he held until the time of his death. He died of cholera on August 4th, 1849.

"He was succeeded by Mr. William Sheppard, who at a later date served the city for several years as a public school trustee, and also as a member of the city council. He had been a teacher in the school during the three or four preceding years. Mr. Sheppard was a strict disciplinarian and had a high ideal of the important functions and responsibilities of a S. S. superintendent; although he did not possess in such a marked degree as his predecessor the rare faculty of successfully governing children.

"He argued and persuaded, demonstrating by sound reasoning the advantage and importance of the precepts he inculcated. He possessed a logical mind, and his addresses to the school were usually more argumentative than pathetic, being inclined also to dwell upon the evils resulting from wrong doing rather than the rewards of righteousness. His style and matter were well adapted to the needs and capacities of teachers as well as scholars.

"During Mr. Parry's time, Mr. James Gooderham, son of Mr. William Gooderham, sr., founder of the original firm of Gooderham & Worts, was a member of

the teaching staff. He afterwards entered the Methodist ministry, in which he continued to labor for a few years; but, owing to an affection of the throat, he was obliged to discontinue preaching and subsequently returned to business pursuits.

Among the early superintendents of this Sunday School before the erection of Berkeley Street Church were Alex. Hamilton, William Marks, John Macdonald, Henry Parry and William Sheppard. After the church was built, William Forster became the first superintendent in the new building. He was succeeded by S. S. Martin, of Rice Lewis & Co., who occupied the position for some eleven years. Charles Woodsworth, Emerson Coatsworth, sr., John Faircloth, each became superintendent in turn, until the present officer, Emerson Coatsworth, jr., was appointed, some nine years ago. Since that time the sometime member for East Toronto has efficiently and conscientiously performed the chief duties of the school, and has earned for himself the esteem and regard of all.

Previous to the building of Berkeley Street Church, Robert Carroll conducted a class meeting in his own home on Ontario Street, a little north of Queen. Here Emerson Coatsworth, the present Commissioner, one of the fathers of Toronto Methodism, Charles Faircloth and others used to attend.

During the superintendency of the Rev. John Borland in the Adelaide Street Church a meeting was held to consider the advisability of building a church in the East End.

The chief supporters of the question under discussion were residents of the eastern suburbs, which section of the city was showing signs of a prosperous growth.

It was decided to purchase the land on the south-west corner of Queen and Berkeley Streets, which was done. Two lots facing on Queen Street were secured; the corner lot, with a frontage of forty feet, was bought at a cost of $50 a foot, and for the next lot west, with the same frontage, they paid $40 a foot. It was the boom times of '57, and the price of land was correspondingly inflated.

A church was erected at a cost of $2,000 in the year 1857. It was a rough-cast wooden structure 40 feet by 60, and it would seat five hundred people. A double-door entrance gave admission from Queen Street; there was a window on each side of the entrance, and above, in the gable, a small triangular signboard, with the words " Wesleyan Chapel." On each side four windows, tipped with

ornamental boards, admitted the light; across the north end a straight gallery extended, and here the choir was stationed. They had no music of any kind; the first choir was led by Mr. Cook, whose daughter for twenty-two years conducted a store at the corner of Parliament Street and Wilton Avenue. The singing was hearty and inspiring.

The first class-leaders in the new church were, Thomas Carroll, James Gooderham, Thomas Storm, and Mrs. Storm; all of them have passed to the beyond and rest from their labors.

The principal promoters in the erection of the building, and the original trustees, were Thomas Storm, Mr. Petch, Samuel Rogers, the painter; Robert Carroll, father of the present builder of Adelaide Street; Emerson Coatsworth, Edward Galley, Charles Faircloth, George Sherlock, Dr. Aiken and James Gooderham. William Gooderham, shortly after the opening, became identified with the church and energetically exercised his talents in its behalf.

The church itself was placed upon the plan of the circuit of the eastern half of Toronto. In this plan Adelaide Street was the principal church; Yorkville occupied second prominence and Berkeley third and last. The preachers of each church followed one another in regular rotation around the triangular circuit.

Rev. Robert Fowler, who before entering the ministry had been a medical practitioner, was the first stationed pastor of the new church. After a year's term the succeeding preachers of the circuit were John Cash and William H. Laird, and the next year brought Rev. Dr. Parker, now preaching in Yonge Street Church, and Rev. William E. Walker, to the charge.

Then the preachers succeeded as follows:

1860—Henry Wilkinson, Wm. E. Walker, Wm. Briggs.
1861—Isaac B. Howard, Charles Lavell, William Hall, B.A.
1862— do. do. do.
1863—Isaac B. Howard, Wm. W. Clarke, N. Burwash, B.A.
1864—J. A. Williams, Wm. W. Clarke, N. Burwash, B.A.
1865—John A. Williams, Hugh Johnston, B.A.
1866— do. George Robson, George Bridgeman, M A.
1867—William Stephenson, George Bridgeman, M.A.
1868— do. James Hannon.

In the year 1869 this church was set off as an independent charge, and as such Rev. James Hannon became its first pastor.

In the year 1860, the rapid growth of the attending congregation necessitated an enlargement, and an extension of twenty feet was added to the south end of the building. It was built in wings, and thereby additional class-room accommodation and a place for the choir in a small special gallery above the pulpit were provided. Rev. William W. Ross for three years occupied the pulpit. He was a strong and forcible preacher of great spiritual strength, and in 1871—the second of his term of three years—the erection of the present brick church was executed.

It is a substantial structure, with a seating capacity for one thousand people. It cost $15,000. Thomas Snarr was the contractor for the brickwork, and W. J. Smith for the carpentering. Smith & Gemmel, the architects, drew the plans.

In 1873 Rev. John Shaw succeeded Mr. Ross. In 1876, the Rev. William H. Poole succeeded him. In the following year Rev. Dr. George Young occupied the pulpit and gave way to William S. Blackstock. Dr. Tovell, Manley Benson, W. T. Jeffrey, Dr. Galbraith, Thomas Odery, in succession, filled the pulpit, until the arrival of the present pastor, Rev. Mr. Ockley, who is regarded with a great love.

This old church has a history. To the eyes of the world its seemingly uneventful course has nothing about it to interest. But within its walls character has been built up on sterling foundations and some of the men who by lives of lofty purpose have left their imprint on the generations of their time have studied in the Sunday School and worshipped God in this old tabernacle.

The pastors of Berkeley St. Church since 1869 have been these:

1869, James Hannon.
1870-71-72, William N. Ross.
1873-74-75, John Shaw.
1876-77-78, William H. Poole.
1879, George Young, D.D., William S. Blackstock.
1880-81-82, W. S. Blackstock.
1883-84, Isaac Tovell.
1885-86-87, J. E. Starr.
1888-89, Manley Benson.
1890-91-92, T. W. Jeffrey.
1893-94, William Galbraith.
1895-96-97, J. Odery.
1898-99, J. F. Ockley.

Many prominent laymen have from time to time been connected with Berkeley St. Church, and of these we will try to give biographies of representative men in as concise and yet accurate terms as possible.

William C. Wilkinson, who as always been a conspicuous church worker, was the son of the late Christopher Wilkinson, a native of Cumberland, England, who settled in York about 1825, where he had a successful career as builder and contractor. His son, the subject of this sketch, was born in 1841, in Toronto, and still lives in his father's old home on Parliament St. Mr. Wilkinson was educated first privately, and afterwards at the public schools, and from his early manhood up to the present has always taken an active part in the religious and social life of the city. At the age of fourteen Mr. Wilkinson became a cadet among the Sons of Temperance, and from that age until the present many of the highest honors that beneficial and philanthropic institution has been able to award have been bestowed upon him.

In 1874 Mr. Wilkinson was appointed to the onerous and responsible position of Secretary-Treasurer of Toronto Public School Board, the duties of which office he has always discharged with complete satisfaction to everyone.

In fraternal and benevolent societies Mr. Wilkinson has been an untiring and active worker, notably in connection with the A. F. and A. M., of which he is a prominent member.

A great number of years Mr. Wilkinson has been connected with the Methodist Church in Berkeley St., and has filled many responsible offices in connection therewith. He has been a trustee, a member of the Official Board, President of the Home Mission Society, a member of the Executive Committee of the Methodist Social Union, Secretary of the Sunday School for nearly thirty years, and also a member of the Conference.

Of Mr. Wilkinson it may be said that everything that he has done or undertaken, he has done well; he has been no eye-servant, no man-pleaser, but he has in all things tried "to do his duty in whatever station of life it has pleased God to call him."

William L. Edmonds, another well-known member of Berkeley St. Church, was born in the County of Northumberland, England, in 1859, and two years later was taken by his parents to their native town of Bideford in Devonshire. Here Mr. Edmonds, at the National and afterwards at the Grammar Schools,

received his education. He came to Toronto with his parents about the year 1874, he being at the time fifteen years of age. He served a five years' apprenticeship to the printing trade, and then for another five years worked as a journeyman printer. In 1885 he became proprietor of the *Cannington Gleaner*, but some three years later disposed of the paper and returned to Toronto, where he has been engaged since as a journalist.

Mr. Edmonds became an adherent of Berkeley St. Church about 1884, and has taken an active part in the work of the congregation, first as a Sunday-School teacher, and afterwards as Assistant Superintendent. For some three years he was President of the Y.P.E.L., has been assistant leader of the Young Men's Class, and also a member of the Quarterly Board. In 1886, Mr. Edmonds married Miss Ida E. Galley, second daughter of Ex-Alderman E. Galley. Mr. Edmonds takes a very active part in the promotion of total abstinence, and also in the Y.P.S.C.E., he having been President of the East Toronto District.

Emerson Coatsworth, jr., son of the well-known civic official, was born in Toronto, March 9th, 1854, and received his early education at the Public Schools. Afterwards he attended the British-American Commercial College, and in the year 1875 commenced the study of law. He was articled to Mr., afterwards Judge Rose. In 1879 he was called to the Bar, and for some time was in partnership with Mr. Rose. Still later Mr. Coatsworth became a member of the firm of McMurray, Coatsworth, Hodgins & Company. Mr. Coatsworth, married in 1883, Miss Helen Robertson, of DeCew Falls, Ont. In 1886 Mr. Coatsworth had the degree of LL.B. conferred upon him by the University of Toronto, in recognition of his abilities as a barrister. Mr. Coatsworth, in 1891, was elected by the constituency of East Toronto as one of its representatives in the Dominion House of Commons, he sitting in the Conservative interest. In the year 1896 Mr. Coatsworth sought re-election, but, owing to the stand he had taken on the Separate School question, a large portion of the electorate declined to give him their support, and although he conducted his contest with scrupulous fairness and moderation, and with courtesy towards his opponents, he was defeated by a very large majority.

Mr. Coatsworth's active connection with Berkeley St. Church dates from 1870, when he became a Sunday School teacher, afterwards being made Assistant Superintendent, and still later Superintendent. Mr. Coatsworth has been

an attendant all through his life at Berkeley St. Church, has been a member of the Quarterly Board, and is now Treasurer of the Trust Board of the Church.

Of John W. Bradley a correspondent writes: "To all lovers of music generally, and of vocal music in particular, the very name Bradley is strikingly familiar, even beyond the limits of this city and province." So far as the subject of this sketch is concerned, the remark just quoted is perfectly correct. John W. Bradley was born at Newcastle-on-Tyne, England, in 1841. While yet a mere child his parents removed to London, after a few years again removing to the ancient and cathedral city of Chester, where at the King's School Mr. Bradley received his early education. In 1853 Mr. Bradley's parents came to Canada, and John W. Bradley was sent to the Model School, Toronto. After being there about three years he became clerk in a hardware store where he remained for some little time, and then entered the railway service of the country, in which work he has continued since. Mr. Bradley married Miss Sarah R. Gray, a native Torontonian, although her father, Mr. Gray, was an Englishman, and after coming to this country was for many years Secretary-Treasurer of the Toronto and Nipissing R.R. Mr. Bradley, like Mr. Edmonds, is an active worker in the temperance cause; he is also a member of the A. F. and A. M., and of the A.O.U.W.; but this sketch began with reference to music, and in this connection Mrs. Bradley's name must now be alluded to. It is almost unnecessary to say that she is a brilliant musician, of whose ability all her friends are justly proud. She is choir directress of Berkeley St. Church for more than fifteen years, previously having been engaged in the Metropolitan Church choir for a long season. On leaving the Metropolitan Church she was presented by the congregation with an illuminated address and a purse of gold. Mrs. Bradley has also been a teacher of vocal music at the Ladies' College, Whitby, and at the Toronto Conservatory of Music. Miss Bradley, her daughter, made her debut as a vocalist on Sunday evening, Sept 12th, 1897, at Berkeley St. Church, and all who heard her were charmed with the way in which she acquitted herself. A son of this family, Mr. Bruce Bradley, is also well known as a tenor singer.

The remaining biographical sketches relating to Berkeley Street members will be found fully set forth at the end of the volume.

The following are the members of the Board of Trustees of Berkeley St. Church (1899):

Emerson Coatsworth, Edward Galley, Emerson, Coatsworth, Jr., Frank Hillock, William C. Wilkinson, W. J. Hambly, William Radcliffe, Charles E Edmonds, Dr. Jerrold Ball, Frank A. Bowden and S. R. Wickett; Frank Hillock is the Secretary to the Board.

[With this list of members is concluded the history of Berkeley St. Church.]

Broadway Tabernacle. (Opp. p. 177).

CHAPTER X.

The Broadway Tabernacle.

FEW buildings in Toronto are so well known, or perhaps it will be wiser to say better known, than the Broadway Tabernacle on the north-east corner of Spadina Avenue and College Street.

The germ of the present Broadway Tabernacle was a little frame structure at the corner of Spadina Avenue and St. Patrick Street, a mission of the New Connexion church on Temperance Street. When the church was built one vast unbroken common extended from Phœbe Street clear north to Bloor, upon which the military drilled and the small boy romped.

Mr. James Broughton has given many interesting particulars relative to the Broadway Church and from his information much of this account has been compiled.

When the church was completed it was constituted part of the Temperance Street circuit, worked by the Rev. David Savage and a young probationer, Rev. Mr. Kershaw. It was not a very pretentious structure. The contract price for its entire completion was but $1,500. Yet it was quite a plucky undertaking for the handful of people upon whom devolved the responsibility of its erection, and had they not been endowed with a supreme faith in the work being of God, they would have shrunk from the task. But they wavered not. Their faith was superior to every difficulty, and "they builded better than they knew." The furniture of the little edifice was plain and simple, every article being selected more with a view to its utility than to its beauty or ornament. The seats were the antiquated long wooden benches, so familiar to those of us who have enjoyed the doubtful luxury of worshipping in the old-fashioned country church. They were not upholstered. You did not observe this as you sat down, but when you rose up the fact had unmistakably communicated itself to you. The manner of making these benches is a lost art. The secret must have died with the inventor. It required a master-hand to adjust the two slats which formed the back, the under one to catch the average youngster right under the ears, the lower one to press vigorously between the vertebræ of every adult.

There were the usual special services in connection with the opening, the first sermon being delivered by Rev. David Savage. In the evening the pulpit was occupied by the late Robert Wilkes, who had been an active promoter of the new cause. The present Broadway Tabernacle stands to-day a monument of his zeal and liberality. Not alone did he contribute to the erection of the first place of worship. He watched the progress of the new cause with the tenderest solicitude, and when the growth of the congregation seemed to warrant a larger church, and the trustees undertook to build the white brick building since pulled down, Mr. Wilkes' ready sympathy and substantial aid were again forthcoming. He went to the manager of one of the banks and gave instructions to advance the trustees whatever money they required, and he would be responsible. Had not this aid been extended, the trustees would have been unable to proceed with the second building, and the splendid temple now in use would probably never have been erected.

It is a singular coincidence that the last sermon Mr. Wilkes delivered was in this brick church. The distressing circumstances of his untimely death are well known. A short time afterwards, whilst he and his family were visiting at Sturgeon Point, he, his second daughter, Florence, and his only son, Robert, were drowned in sight of the agonized wife and mother.

At the close of Mr. Savage's term, the Rev S. B. Gundy was appointed to the Temperance Street circuit. His assistant was the Rev. Joshua Kay. At Mr. Gundy's death, the Rev. William Smyth took charge. The second winter of his pastorate witnessed a revival, which quickened the membership and added a considerable number to the church roll. Mr. Smyth was succeeded by the Rev. James F. Metcalfe. During Mr. Metcalfe's pastorate the mission grant of $300 was withdrawn from the struggling cause. The people, though startled, were not dismayed. They met the increased responsibility with increased liberality and continued to thrive.

At this time the membership comprised some sixty persons. The salary promised the pastor was $600, and as the total receipts from all sources, and for all purposes, amounted to about eighty-three dollars per quarter, it is not to be wondered at that there was some misgivings as to how the expenses of the circuit were to be met. But a reference to the church records of the time shows how it was done. Some of the officials, none of whom were wealthy, contributed as much as fifty dollars when a deficiency was reported.

During Mr. Metcalfe's pastorate the union of the Wesleyan and new Connexion bodies was consummated. This brought the weak young church too close to the strong Queen Street cause, and it was thought wise to remove farther "up town," though at that time the new site was far out in the country. When the building was drawn out from the St. Patrick Street corner, and faced north towards College Street, the surroundings were quite different from what they are to-day. Spadina Ave. was not then the finely paved thoroughfare it now is; it was in much the condition the farmer had left it when he cut up his farm into town lots—narrow, irregular, uneven—and the passage up street was a rough one. Neither were there any granolithic pavements in those days. On the east side of the street there was no sidewalk whatever, whilst on the west a couple of narrow boards laid parallel served to keep the feet of the pedestrian from the deep mud on either hand.

The new site on the corner of Spadina Ave. and College Street was reached without accident, and the building placed in almost the same position it stood until removed a few years ago.

During the "flitting," services were held on the corner of Lippincott and College Streets, in a small building which has been used as a Bible Christian mission. Two months afterward the people were back again in their own church. In the interval it had been freshly kalsomined, and cunning workmen had painted across the farther end the wonderful scroll which remains to this day.

From this time the church grew rapidly, the union having augmented its forces by a number of old Wesleyans—Mr. Price, Mr. Terry, Mr. Bawden, Mr. Thompson, and others.

The parsonage during Mr. Metcalfe's pastorate was one of some tall, rough-cast residences on the east crescent between Division and Russel Streets.

Mr. Metcalfe was succeeded by the Rev. J. W. Annis, who being then a "young man," could only remain one year. At the last meeting of the Quarterly Board previous to Mr. Annis' removal, which was in June of 1878, the membership was reported as 116. During the year, thirteen had removed, two had died, and there had been received from other churches by letter twenty-six. The superintendent of the Sunday-school, Mr. E. Terry, reported that the teachers and officers numbered seventeen, "all members of the church." There were in the infant class, forty-five; in the main school, seventy-seven; and in the Bible class, twenty

scholars. The average attendance was ninety-five, and the total on the roll was 142.

At this time the library contained 380 volumes, and fifty copies of the *Sunday School Advocate* were taken by the school.

Mr. Annis was succeeded by the Rev. Coverdale Watson, now in the British Columbia Conference. The membership continuing to increase, the officials thought themselves justified in proceeding to build a new and larger place of worship. This decision resulted in the erection of the white brick church, which has since given place to the new and imposing edifice whose noble proportions excite such universal admiration.

After the completion of the new church, the old building continued to be used by the Sunday-school and for the social meetings; and whilst the present structure was in course of erection, it was, when a large temporary addition had been made to it, again occupied by the congregation for the regular services.

It was July of the year 1878 that the Rev. Coverdale Watson was placed in charge of the Spadina Avenue Methodist Church, succeeding the Rev. J. W. Annis. At this time the congregation was still worshipping in the original little frame structure.

The first reference in the official documents looking towards the erection of a larger place of worship occurs in the minutes of the Quarterly Board, under date of August 30th, 1878, when, according to the chronicles of the time "a conversation ensued as to building a new church," and subsequently a committee was appointed to inquire as to plans and cost.

The committee was relieved of the arduous task of deciding upon a location for the new building, as the site, it will be remembered, had already been chosen, the little church, when removed from the corner of Spadina Avenue and St. Patrick St., having been placed on the rear of the lot, the trustees having then in view the possible early requirement of a larger and more modern structure. This lot, purchased some few years before, cost the Board $37.50 per foot, College St. frontage.

Previous to Mr. Watson's coming to the circuit there had not been much talk of a new church, but the new pastor's intense activity, and forceful and eloquent preaching, so increased the attendance that the old building was soon rendered inadequate and a new church became a necessity. Many and anxious were the

discussions as to ways and means. The membership was still under two hundred, and the material wealth of the congregation easily estimated.

However, after fully considering the matter, it was decided that a new church should be built, and in the spring of 1879 work was begun.

Just at this time an incident occurred which showed that a special Providence was watching over the enterprise. After the union of the Wesleyan and New Connexion bodies, the old Temperance St. Church was not required, so the authorities decided to sell the property and hand over the proceeds, less what was necessary for the settlement of all claims, to the new cause in the west end.

Hence, one fine morning, Mr. John Price, then Treasurer of the Trust Board, found himself in possession of $5,095.85, as a result of the sale. Here was an unexpected assistance—a very substantial nucleus for a building fund—and expressions of thankfulness and mutual congratulations were freely indulged in.

The work of building was now pushed forward vigorously, but time and again would operations have ceased had it not been for the sage advice and practical aid extended by the late Robert Wilkes. The lively interest he had taken in the establishment of the struggling mission (an interest which prompted him to contribute personally, for some time, $8.00 a week in its behalf) still continued, and the proposal to enlarge the borders of Spadina Church had his full approval.

The corner stone of the new structure was laid by Mrs. Wilkes, both she and her husband contributing handsomely towards the building fund. Building operations proceeded during the summer of '79, and on Sunday, 21st of March, 1880, dedicatory sermons were preached.

The new building had cost about $16,000, and at the time of opening a debt existed of some $11,000. At the usual social service on the following Monday evening this was reduced by subscriptions amounting to $3,000.

After the opening of the new church the congregation and membership increased rapidly, and at the close of Mr. Watson's pastorate a roll of 300 members was turned over to his successor, the Rev. J. H. Locke, and Mr. Locke characterized this return of members as the most correct he had ever seen.

In June, 1880, Mr. Watson was transferred to the British Columbia Conference, where he was made Chairman of a district over the heads of many older

and experienced men, his great executive ability having recommended itself to the Conference. His pastorate at Spadina was a most successful one, and he left for his new field followed by the loving prayers of all to whom he had ministered. Mr. Watson especially excelled as a pastor, having, as a house-to-house visitor, few equals. And yet his activity in this direction was not permitted to impair his efficiency as a preacher. He was always impressive in the pulpit, appealing affectionately and tenderly to the consciences of his hearers, and a divine blessing seemed always to accompany his words.

Mr. Watson's self-sacrificing spirit, too, was remarkable. A circumstance is recalled which shows this. When the second church was completed, and the duties and responsibilities of the pastor had greatly increased, the Board proposed to advance his salary. The proposal, however, was strenuously opposed by the pastor himself, who declared that the income would not warrant such increase.

Undoubtedly the hand of God was seen in the choice of a successor to Mr. Watson. Mr. Watson's term had not been marked by any special revival ingathering, but the seed of the word had been carefully and prayerfully sown, and in the Rev. J. H. Locke was found a preacher and pastor eminently qualified to reap the field "already white to harvest," and not for long did he postpone the reaping. Early in his pastorate he put in the sickle and a glorious harvest was the result. The revival under Mr. Locke, which is still frequently referred to, was a most gracious ingathering, and many of those who are to-day most active in Church and Sunday-school work were then first awakened to the claims of God upon the homage of their lives. During the first year of Mr. Locke's pastorate the membership of the church was doubled.

Mr. Locke remained in this charge for the full pastoral term, and was succeeded by the Rev. Thomas Griffith. Under Mr. Griffith the congregation and membership continued to increase, and much regret was felt and expressed when he announced his intention to accept a call to Philadelphia, asking to be relieved before his time expired. Reluctantly the Board consented, and the Conference appointed the Rev. S. C. Philp, jr., to fill in the remaining part of the ecclesiastical year.

As early as 1886, only about six years after its completion, there were frequent expressions as to the necessity of either enlarging this second church or of

building a new one. The rapid growth of this part of the city, and the constantly growing congregation, seemed to call for some action, and one Sunday morning Mr. Griffith asked for a special offering for this purpose. A remarkable contribution was the result, some $3,000 in cash having been placed upon the plates.

No definite action, however, was taken until after the appointment in June, 1887, of the Rev. W. R. Parker, D.D. With Dr. Parker's advent, the project of a new church was revived, and after frequent meetings and protracted discussions the trustees decided to take down the second church to make room for a larger and more modern building.

This decision was naturally not reached without opposition. There were those who had made great sacrifices of time and means to secure their then place of worship, and to have it demolished after a brief seven years of service, was to them nothing short of sacrilege, and we can respect the feelings of those who thought thus. But necessity knows no sentiment, and the ruthless hand of the destroyer stayed not until every vestige of the "second church" had disappeared.

The well-known architect, Mr. E. J. Lennox, was instructed to draw the plans for the new edifice, which were approved of by the Board. Tenders were at once called for. The contract for the brick work was secured by Charles Mitchell; Moyer & McCall did the carpenter's work and R. T. Brown received the order for the plastering.

Building operations were commenced in the fall of 1887 and the dedicatory services were held in the spring of 1889. Senator Cox performed the ceremony of laying the corner-stone. During the time of the erection of the new church, the congregation worshipped in a temporary wooden building in the rear of the church site.

The new building was duly completed. It is a massive structure situate on the north-east corner at the intersection of Spadina Avenue and College Street. This location upon a rising eminence, where the increasing traffic of College Street, the city's northern artery, is lost in the spacious breadth of that magnificent thoroughfare, Spadina Avenue, is perhaps unequalled in Toronto. The building is a handsome structure, designed in modern Romanesque, and presents an appearance of dignity and solidity. Though built almost wholly of brick, it has been given an uncommon appearance by the skilful use of cut bricks and

reliefs of Cleveland free stone. The fact that it is a basement church could never be guessed from the outside. The building has a frontage on College Street of 95 feet, on Spadina Avenue of 100 feet, and will seat 1,800 people. The most striking feature is the main tower, that rises from the streetward corner to a height of 130 feet. It is emphatically a tower, and not a spire, though, for all that, it is of graceful and symmetrical proportions. A belfry surmounts it, made in the form of a colonnade of brick columns, and over this is a pointed roof, tastefully tiled. Two other towers mark the extreme corners of the edifice, and, between these jutting towers, the sides of the church are largely occupied by beautiful gables, filled in with heavy mullioned windows, and well relieved with diapers and string mouldings. Other portions of the building are carried out in keeping with these main features, but in a quieter manner. The main public entrances are through the southern towers, while four roomy staircases lead to the gallery. The audience room of the church is in the form of an amphitheatre, eminently calculated to place every pew within voice and eye range of the pulpit. The chancel is of the usual style, and provides a place for the choir, behind the clergyman and in front of the large organ—one of the best of Warren's make.

The interior over the nave takes the form of an octagon dome, at each angle of which massive columns rise from the floor through the gallery to the roof, supporting both. Heavy enriched arches stretch from column to column above the gallery, and in the interior of the dome the walls rise up perpendicularly, ornamented with delicate and beautiful corners and frieze work.

The original Trustee Board was composed of:

William E. Southgate, Secretary.	A. Thompson.
William Calvert.	Miles Vokes.
John Douglas.	M. W. S. Dingman.
J. L. Hughes.	H. C. Salmon.
W. H. Carrick.	F. W. Winter.
I. J. Death.	W. F. Mountain.
James Broughton.	W. R. Steward, Treasurer.
S. E. Harris.	

The first class leaders were John Price, Andrew Thompson, John Douglas, Mrs. Calvert and William Calvert. Mr. Shannon, now of the Parkdale Church, officiated as first choir leader and organist.

J. L. Hughes, the school inspector, for many years was Superintendent of the Sunday School. He was succeeded for a short time by H. C. Salmon, after whom N. F. Caswell followed and has now occupied the position for some five years. His assistant is Mr. Hunt.

The Sunday School is in a flourishing condition, with an attendance of some 600 to 700 scholars.

The Rev. Dr. Parker having filled his term of three years, was succeeded by Rev. Dr. Philp, a faithful pastor.

Then Rev. J. C. Speer occupied the pulpit, and so great was the regard in which he was universally held that for four years he occupied the pastorate.

In giving a history of Broadway Tabernacle it would not be right to omit a reference to the trying circumstances through which the church passed in the years 1897-98.

On January 1st, 1897, there was a debt on the Church property of more than $75,000, and for a long period subsequent to the date just mentioned the trustees of the Tabernacle were perplexed as to the ways and means they could devise to meet the interest on this large sum and also reduce the principal. The fairest manner of recounting how this trouble was overcome will be to publish word for word the Rev. J. Odery's address to his people, dated April 30th, 1899. It was as follows:

"It is with profound thankfulness to Almighty God that we present to you our annual report for the year ending April 30, 1899.

The past year has been the most eventful year of our Church history. Its clear blue was beclouded by many doubts and fears and misgivings. The financial burden had become intolerable; brave hearts trembled for the ark of the Lord. But the darkest hour proved but the prelude to the coming dawn; for, by the blessing of God and the tireless efforts of our faithful officials, by the generous gifts of the congregation and the liberality of our friends, the crisis is overpast. Our debt has been reduced from $75,000 to $46,500. But our debt is still large, and it will require the continued liberality of all our friends, and the prompt discharge of every financial obligation, to meet all the requirements of the Church.

It is pleasing to know that the lightening of our burden has sent the throb of new life through all the departments of our Church work. The social means of grace have been deeply spiritual, enthusiastic and helpful.

Our faithful superintendents, with their devoted staff, have brought our Sabbath School to a high state of proficiency, and have gathered a rare harvest of young souls for the Master's kingdom.

The Epworth League has won an enviable record. By its growing spirituality and earnest efforts it has proved an invaluable help in the progress of the Church.

The inauguration of the Boys' Brigade is a new feature in our Church work, but under the guidance of its enthusiastic officers it has done much to improve the physical manhood and the spiritual welfare of its young soldiers.

It would be ungrateful not to put on record the cheerful service, the hearty co-operation, the kindly solicitude, which the officers and members of the Church have accorded to their pastor in all the workings of the Church. If we but enter this new year with renewed consecration to God, with increased fidelity to the social means of grace, with unfaltering faith in the Divine Word, the future of Broadway Tabernacle is big with promise. May the old-time blessing be the portion of all those who foregather within the Church we love:

'The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.'

JOSEPH ODERY, Pastor."

So as to make this matter perfectly clear and leave no room for doubt or cause for faultfinding on the part of those who are always ready to rejoice at the troubles of any Church, be it Methodist, Anglican, Presbyterian or Romanist, the full accounts of Broadway Tabernacle for 1898 are herewith appended:

BROADWAY METHODIST TABERNACLE.

FINANCIAL STATEMENT.

FOR YEAR ENDING APRIL 30TH, 1899.

RECEIPTS.

Collections, loose	$2,051 35	
" envelope	3,159 46	
		$5,210 81
Pew Rent		2,425 72
Building Fund		145 00
Interest		203 59
Choir		28 00
Special Freewill Offering		13,500 00
Freewill Offering, old		2 00
		$21,515 12

Missionary Fund	$979 77	
Educational Fund	94 00	
Superannuation Fund	99 65	
Union Church Relief Fund	3 15	
Contingent Fund	110 38	
S. S. Aid Fund	10 00	
Sustentation Fund	6 00	
Union Church Relief	4 60	
		1,307 55
Sunday School Anniversary Collections		93 48
Ladies' Aid Loan		122 37
Deaconess Aid Society		9 02
		$23,047 54
Balance from May 1st, 1898		997 72
		$24,045 26

DISBURSEMENTS.

Salaries		$2,500 00
Rent (Parsonage)		275 00
Gas		155 70
Expenses		179 87
Printing		97 00
Advertising		16 80
Fuel		211 50
Bell Telephone Co.		25 00
Water		24 20
Pulpit Supply		28 00
Organ Repairs		19 35
		$3,532 42
Legal Expenses		501 57
Interest		1,644 72
Insurance		175 00
Bills payable	$ 1,100 00	
Star Life Co.	13,500 00	
		14,600 00
Ladies' Aid Loan		122 37
Deaconess Aid Society		9 02
S. S. Anniversary		93 48
Missionary Fund	$1,070 13	
Educational Fund	95 00	
Superannuation Fund	190 00	
Union Church Relief Fund	10 31	
Contingent Fund	66 55	
S. S. Aid Fund	15 00	
Sustentation Fund	13 01	
General Conference Fund	13 20	
		1,473 20
Epworth League		13 00
Special Freewill Offering		85 14
		$22,249 92
Balance		1,795 34
		$24,045 26

STATEMENT FREEWILL OFFERING FUND.

To Amount paid Star Life Co.	$13,500 00
" Note maturing	125 00
" Building Fund	60 00
" Balance on hand per bank book	25 35
	$13,710 35
By Amount per printed Statement	$13,670 84
" Albert Blackman	4 08
" A. Saunders	4 08
" Interest	10 25
" Extra amount in Treasury	10
	$13,710 35

LIABILITIES.

Star Life Co.		$46,500 00
Accrued Interest to April 30th		775 00
		$47,275 00
Balance on hand per Church C. B.	$1,795 34	
Balance on hand per Freewill Offering C. B.	25 35	
Less Cash on hand		1,820 69
Total Liabilities		$45,454 31

Audited and found correct.

W. J. WHARIN, Auditor. HUGH C. SALMON, Church Treasurer.

The preceding figures speak for themselves, and from them can be learned the exact position from a financial point of view occupied by the Trustees of Broadway Tabernacle.

The ministers of the Church, first known as Spadina Avenue and subsequently as Broadway Tabernacle, have been these:

1874-75.....William Smyth.
1876.....James F. Metcalfe.
1877.....Jeremiah W. Annis.
1878-79-80.....Coverdale Watson.
1881-82-83.....J. H. Locke.
1884-85-86.....Thomas Griffith, S.C. Philp.
1887-88-89.....W. R. Parker, D.D.

1890-91-92.....John Philp, M.A.
1893-94-95-96 .....J. C. Speer.
1897-98-99.....Joseph Odery.

The members of the Trust Board of the Broadway Methodist Tabernacle on April 30th, 1899, were these:

F. W. Winter, J. N. McKendry, E. J. Partridge, G. L. Wilson, H. Sherris, W. H. Gilpin, H. C. Salmon, Frank Denton, R. T. Brown, Thomas Milburn, W. E. Southgate, Miles Vokes, Secretary; N. F. Caswell, J. L. Hughes.

The Quarterly Board consisted, at the same date, of the following Stewards:

C. Hambly, F. W. Winter, Recording Steward; T. Milburn, G. L. Wilson, Assistant Recording Steward; Miles Vokes, W. H. Meredith, H. Sherris, Poor Fund Steward.

The local preachers in 1899 were:

A. Maguire, J. L. Hughes, G. L. Wilson, Dr. A. M. Scott, A. Chard.

The Finance Committee, consisting of the Trust Board representatives, was thus constituted:

M. Vokes, F. W. Winter, H. Sherris, Frank Denton, R. T. Brown, Chairman; H. C. Salmon, Treasurer.

The "notes" at the end of this volume will be found to contain further information relative to individual members of this church. So far as practicable an accurate history of the inception, rise and progress of this well-known centre of Methodism has been given in the preceding pages, and where any mistakes are made the indulgence of the reader is entreated.

Sherbourne Street Church. (Opp. p. 189.)

CHAPTER XI.

Sherbourne Street Church.

SHERBOURNE Street Methodist Church has two chief characteristics. The congregation is one of the largest in the city, and the building in which they worship is one of the handsomest belonging to the Methodist Church in the Dominion of Canada.

Where the present magnificent building now stands there was at first a plain but pretty Gothic church, seating some five hundred people. This was enlarged in 1876 so that the structure then measured 101 by 66 feet. At the same time the present school-room to the east of the existing church, with its connecting hall and school-rooms, was built.

So rapidly was the congregation growing that even this enlarged edifice was not sufficiently capacious to meet its requirements, consequently the present building was erected, the old one being taken down. The church, as it now stands, is 114 feet long and 87 feet wide in the auditorium; the eastern part, which is 27 feet in width, is occupied as a vestry, library and Bible-class room. The infant class and committee rooms, all of which have communication into the main school-room, are still further to the east. The rear building also includes the organ and choir recess, the latter being 32 feet wide, spanned by a semi-circular arch, and room is thus afforded for a large organ and a choir of sixty persons.

A few years after the erection of the present Sherbourne Street Church a writer of the time thus describes it:

"Almost every church has some distinctive peculiarity that gives it an individual entity, by which it stands forth in a character entirely its own. This individuality in the case of the Sherbourne Street Church is the immense clear span of the auditorium, measuring 75 feet, and 43 feet high in the centre. Being free from pillars, there is no obstruction to a perfect view of the pulpit from all parts of the room. The ceiling is of elliptical form with moulded ribs and foliated bosses in plaster. The walls are prettily tinted a light terra cotta, with the ribs of a darker shade, and the ceiling a light creamy salmon tint. Large stained

glass windows abundantly light the room, while chastely-wrought antique brass gasaliers afford brilliant illumination at night. These gas fittings were procured in New York, and are of the most beautiful design, the pendants being especially graceful as they hang from the ornamental bosses.

"The auditorium proper measures 75 x 79 feet, with transepts projecting four feet on each side. The arrangement is amphitheatral, the floor gently declining to the pulpit platform. The latter is panelled in ash, the same wood being used in finishing the room and the vestibule. The gallery is of horseshoe form, but occupies only the west end of a small portion of the sides of the building, thus leaving the large part of the room entirely free and unobstructed. The only objection noticed by the report is the narrowness of the gallery stairways. Should any panic occur, they would undoubtedly fail to grant egress to the number of people the gallery can contain. It is supported by five slender iron pillars, and has a rich iron front, decorated in bronze. Every part of the church is carpeted with Brussels, in green and gold shades.

"Another novel arrangement is the seating. There are no pews in the room, but mahogany-tinted folding chairs are ranged in such a way as to give ample and comfortable seating accommodation. Twelve hundred persons can be accommodated by these, and two or three hundred more with camp-stools. Then, particular attention has been given to heating and ventilation. Four large furnaces are used, the smoke pipes from which rarefy the air in large brick extract shafts into which are carried ducts connected with numerous gratings in or near the floors. These are supplemented by two tiled and brick recesses on either side of the rostrum which open into the above-mentioned shafts. Gas logs are placed in these recesses by which the outflowing current can be accelerated.

"The basement is fitted up with a large kitchen and other conveniences, and the portion under the auditorium can be used as a tea or lunch room. The entire cost of the building was $40,000."

The architects were Messrs. Langley & Burke.

The first inception of Sherbourne Street Church was owing to the exertions of some of the members of Elm Street, who lived in the eastern part of the city, and conceived the design of building a new church for their own convenience in the first place, and in the second because that particular section of the city afforded a fertile field. A committee was appointed by the Elm Street Church Board to

procure a site, and the consequence was that the lot on the south-east corner of Sherbourne and Carlton Streets was unanimously chosen. As has been stated in the early part of this article, a church was erected in 1872. That soon became too small and had to be enlarged, but the enlarged building was also soon found to be too small, and the present church was erected.

Perhaps it will be as well if, in speaking of and describing Sherbourne Street Church, the account given by the authorities of that congregation is quoted, or at least a portion of it. It runs thus:

The church originally built on the site of the present edifice was a plain gothic structure of brick, 54 by 75 feet, with front porch built upon a very heavy buttressed foundation, with a view to its serving as the base for a tower. The side walls were buttressed and contained five gothic windows. The interior was severely plain—a gallery crossed the west end and was for the most part unoccupied, except by the choir; the ground floor afforded accommodation for about 300. It was dedicated March 24th, 1872, by the Rev. Wm. Morley Punshon, D.D.

The enlargement was completed 25th of April, 1876, and reopening services were conducted by Rev. B. I. Ives, D.D., of Auburn, N.Y. The enlargement consisted of an addition of twenty-six feet to the church proper, of which twenty feet was in the shape of an octagon transept, widening the church at the pulpit end to sixty-six feet. These transepts were groined and enriched by mouldings and bosses. A curved ceiling, finishing with a neat arch around the head of each window, replaced the former plain one, and the walls were colored to correspond with the new part. The present school, hall and class rooms to south of same were added at this time.

The new building is in the Romanesque style of architecture, freely treated to suit modern requirements, and is built of grey Credit Valley stone, with dressings of brown stone from the same quarries. The effect is harmonious and artistic, the colors being just sufficient in contrast to be bright and pleasing to the eye.

The new portion is 114 feet long by 87 feet wide, extreme dimensions, the easterly 27 feet, adjoining the old school room, being occupied by a vestry, library, two Bible class rooms, committee and infant class rooms. The latter room communicates with the main school by folding doors.

The organ and choir recess is also located in the rear building, thus occupying

no space in the auditorium; it is 32 feet wide and spanned by a bold semi-circular arch, giving space for a large organ and a choir of fifty-six voices.

The auditorium is 75 feet wide (the transept 82 feet) in one clear span (the first of such width in Toronto), with a ceiling 43 feet high at the apex. The walls are broken by shallow transepts on either side. The ceiling is of elliptic form with moulded ribs and foliated bosses in plaster. The walls are tinted a light terra cotta, the ribs a darker shade of the same, and the ceiling a light creamy salmon tint.

The gallery is of horseshoe form, but occupies only the west end and a small portion of the sides of the building, leaving the north and south transepts entirely free and unobstructed.

The Board of Trustees of Sherbourne Street Church is composed of the following members:

Richard Brown, John N. Lake, John Hillock, J. W. Henderson, W. Sterling, R. Wickens, George A. Cox, A. E. Kemp, J. D. Ivey, A. E. Ames, Secretary, and H. H. Fudger, Treasurer.

Until the year 1878 the names of the clergy who officiated at Sherbourne Street are to be found in the list of those who filled the Elm Street pulpit. In the year just named, though, Sherbourne Street became a separate charge and the ministers since then have been these:

1878, Thomas W. Jeffrey.
1879, '80, '81, John B. Clarkson, M.A.
1882, '83, '84, Samuel J. Hunter.
1885, '86, '87, S. J. Shorey.
1888, '89, '90, E. A. Stafford, M.A., LL.B.
1891, '92, '93, Thomas Manning.
1894, '95, '96, James Henderson, D.D.
1897, R. P. Bowles.
1898, '99, James Allen.

There being a considerable debt on the Sherbourne Street Church, though there is no cause for anxiety as to the welfare of the congregation in the present, nor doubts as regards their future, it has been deemed expedient in writing this history to, as far as ever it is practicable, put both sides of all questions before the public. That is the reason why the accounts of this church are here given in

full. A perusal of them will at once show on how sound a financial basis the church is. With these accounts is brought to a termination this the eleventh chapter of our history.

Annual Statement for the year ending September 30th, 1898.

Treasurer in account with Trustees of Sherbourne Street Methodist Church.

RECEIPTS.	Current Income.		EXPENDITURE.		
Balance from last year	$ 24 80		Last year's account		$488 31
Collections (39 Sundays)	1,690 57			Current Expenses.	
Anniversary Collection	557 80		Sexton	$ 445 00	
Proceeds of Service of Praise.	62 80		Organist and Choir	1,190 35	
From Pupils for use of Organ	9 80		Fuel and Gas	463 24	
			Insurance	100 00	
Total Current Income		$2,345 86	Annual Charges	588 27	
			Total Current Expenses		2,786 86
Seat Rent		3,233 00			
Repaid by Quarterly Board		36 00	Parsonage Repairs Account		74 95
			Quarterly Board proportion of printing		18 75
			Interest		1,276 25
			Instalment on Mortgage		1,000 00
			Balance in Bank		295 83
					$5,940 95
			Deduct Insurance paid last year.	$ 41 25	
			Accounts unpaid	284 84	
					326 09
		$5,614 86			$5,614 86

PROFIT AND LOSS.

DR.		CR.	
Quarterly Board	$ 18 35	Collections	$2,248 37
Sexton	445 00	Seat Rent	3,384 25
Insurance (proportion)	100 00		
Annual Charges (balance)	515 67		
Organist and Choir	1,190 35		
Fuel and Gas	463 24		
Interest	1,276 25		
Furniture Account.	350 00		
Parsonage Repairs	74 95		
Balance added to Capital	1,198 81		
	$5,632 62		$5,632 62

BALANCE SHEET, SEPTEMBER 30th, 1898.

ASSETS.		LIABILITIES.	
Church Property	$65,665 39	Mortgage	$29,500 00
Furniture	2,005 84	Accounts unpaid	284 84
Organ	5,375 06	Capital Account	47,927 23
Parsonage	4,000 00		
Quarterly Board	18 75		
Subscriptions	111 95		
Insurance Prepaid	38 75		
Cash in Savings Bank	295 83		
Cash in hand of Seat Committee	200 50		
	$77,712 07		$77,712 07

We have examined the books and vouchers in connection with the Treasurer's Balance Sheet, and find the same to be correct, the balance, $295,83, being deposited in the Central Canada Loan and Savings Company, as per certified Pass-Book.

TORONTO, October 26th, 1898.

D. SIMPSON,
O. F. RICE, } *Auditors.*

CHAPTER XII.

Carlton Street Church.

CARLTON Street Methodist Church, which is not only one of the largest congregations, but one of the most influential in the Methodist body of Toronto, was formerly attached to the Primitive Methodist connection. This particular branch of the Methodist Church arose in England in 1810, the reason of its existence being that two Wesleyan ministers, incited thereto, it is said, by the eccentric Lorenzo Dow, insisted that they should be at liberty to hold camp meetings and do other things which were outside the ordinary routine of Methodist Church life. In addition to this a leading feature in the church polity of the Primitive Methodists was that the laity should have a voice in the conduct of affairs. In 1876 the New Connexion Methodists and the Wesleyan Methodists of Canada united, and in 1885 these were joined by the Methodist Episcopal, the Primitive Methodists and the Bible Christians. By this union the Methodist Church became one body, greatly increasing its influence and usefulness.

Robert Walker, who died October 5th, 1805, is said to have been the second Primitive Methodist in Toronto. He was the first man to organize a "class," and it was owing to his energy and preseverance that the Wesleyan body in England sent a missionary here to begin services in the old Masonic Hall on Colborne Street. This was about 1830. Services continued in Colborne Street until 1832, when a chapel having been erected on Bay Street, it was opened in the summer of the last named year for divine service. Mr. Walker was a man of immense energy, and it is related of him that he was in the habit of riding from Toronto to Brampton on Sunday, preaching three times in the latter place, and returning home on the evening of the same day. The first Bay Street Church cost £1,000 currency or $4,000, and in 1833 boasted 200 members. Prominent among its ministers in its early days was the Rev. Edward Barras, and he, with others, carried on the work at Bay Street with very great success until 1853, when land was bought by the congregation on Alice Street, and a church erected thereon, the total cost of both land and building being about $20,000. For about

a year after the Bay Street property had been sold services were held in the Temperance Hall on Temperance St. it was not until 1854 that the congregation were able to take possession of their new church on Alice Street. In a sketch of Carlton Street Church, published in 1886, the writer says, referring to the congregation who worshipped in Alice St. Church :

"Twenty years were spent in this building, the church slowly but effectively increasing in numbers and wealth, and all its activities were going forward successfully, when, in 1874, a fire partly consumed the structure, and the matter of rebuilding or removing was forced upon the trustees. Recognizing the fact that the residential centre of the city was gradually shifting northwards and that the lower part was being given to commercial and business interests more especially, it was decided not to rebuild, but to move. The internal growth of the congregation also demanded a larger church building, hence the necessity of making a new start in a more eligible locality. After some investigation and consultation the site of the present Carlton St. Church was purchased ; it was located on the south side of the street, some fifty yards to the east of Yonge Street."

On this lot of land, which cost $10,000, were a number of buildings ; these, of course, were all cleared away. The lot upon which the church was subsequently built, had a frontage of 120 feet on Carlton St. and 100 feet on Ann St. The church as built in 1874 cost $36,000. It contained an excellent organ, valued at $4,000 more, built by Messrs. Johnson & Sons, of Westfield, Mass. The organ had 28 stops and four 16-foot stops, and was of excellent tone. From 1875 until 1885 was an eventful period in the history of Carlton St. Church, its growth having become so rapid that in the latter year it was necessary to enlarge the building so that the ever-increasing congregation might be accommodated.

The first church was 52 feet wide in its interior, and the present one is 77 feet wide. To quote again from the sketch of Carlton St. Church, already referred to : "In the old building the gallery was elliptical in shape with a comparatively small well ; the minister's vestry was under the organ which projected from the south wall, resting upon huge cantilevers and backed under a large arch. The seats on the main floor were ranged in semi-rectilineal form and were not graded from the pulpit dais. The new architectural arrangement has changed all that ; the interior of the auditorium is amphitheatral, and the floor, beginning five pews from the chancel, gradually rises to the main entrances, so that an unob-

structed view is had of the pulpit from all sections of the room ; the advantage of having pews nearest the pulpit on a level is seen in the fact that it prevents the apparent sinking of the dais below the proper optical plane. The auditorium is 70 feet long and 37 feet high; the pews have iron ends; the gallery is supported by fifteen pillars, and these mark the site of the old walls; arches have been introduced above the gallery and for the windows, formerly in pairs, six on each side, with Norman arches and capitals are substituted, with the central ones of stained brightly-colored glass, and the others of cut-glass more plainly designed. There are eight aisles down the audience chamber, giving easy access to all sittings, with two entrances from beneath porches on either side of the choir, and three from Carlton Street, all guarded with noiseless doors and screened with curtains."

Carlton St. Church, as viewed from the outside, is of extremely handsome appearance, the architecture being in the style known as Norman-Gothic. It is not entered direct, a commodious flight of steps lead one to the entrance door as they enter from the street. There is connected with Carlton St. Church a spacious lecture-room, with four class-rooms adjoining, and in it is the Sunday School library, which consists of some 700 volumes. Over the lecture-room, into which entrance is gained by a wide staircase, are the rooms used for Sunday School purposes. In shape the Sunday School room is semi-circular, and around it are nine class-rooms, each of which has glass double doors, which can either be opened or closed at convenience. In the gallary there are six small class-rooms, and in the centre a much larger room where the infant class is taught. There are over fifty Sunday School teachers, with some five hundred scholars (1899). The ministers at Carlton Street since 1880 have been as follows :—

1880-81-82-83.....J. C. Antliff, M.A., B.D.
1884-85.....John Philip, M.A.
1886-87-88.....Hugh Johnston, M.A., B.D.
1889-90-91.....W. J. Hunter, D.D.
1892-93-94-95.....James Henderson, D.D.
1896-97.....S. D. Chown.
1898-99.....George R. Turk.

Speaking of the musical arrangements at this Church, among those who sang in the choir, one of the most noted was the contralto soloist, Miss Ella Ronan,

who did much by the excellence of her work and the regularity of her attendance at the services to raise the musical tone of the Church.

Before taking leave of this Church, the account from which we have already twice quoted may be again referred to. It aptly brings to a conclusion the description of the edifice. The quotation is as follows :—

"The entire room," this means the Church's interior, "is upholstered and carpeted in bright red ; this, with the delicate coloring of the fresco work, gives it a bright, pleasant, cheerful appearance that is very restful and comfortable, as well as inspiring and helpful to a true spirit of worship. The building is heated by five furnaces ; the acoustic property is excellent, the facility for seeing is without exception, the light is abundant, and no Church in Toronto offers greater inducement for a pleasant and agreeable service than this. Mr. Storm was the architect whose excellent taste and skill gave to the Methodist people this beautiful and artistic building."

CHAPTER XIII.

Euclid Avenue Church.

THE inception of Euclid Avenue Church is due to the Primitive Methodists. Some of the older members of Carlton Street Church, inspired with true missionary zeal, who first established a mission on the west side of Spadina Avenue, a little south of Queen Street, which developed into a flourishing Sunday School, viewed with earnest consideration the necessity of the erection of a church farther west.

The land upon which the first church was erected was given by Mr. John Bugg, at the close of the year 1864. The price paid therefor, according to the Rev. John D. Gilbert, who was a witness to the transaction, was $945.

The building itself was provided largely by the munificence of Mr. John Gardner Walker, of the late firm of R. Walker & Sons, assisted by other members of his own family, and also Thomas Thompson, of the Mammoth House, and others. In June of 1865 the church was dedicated to the worship of God. Mr. J. G. Walker, to whose enterprise and zeal the church chiefly owes its inception, who was a man of most benevolent spirit, and should be held in everlasting remembrance, died a tragic death. He was thrown from a horse near Manchester, England, and run over by an omnibus, sustaining a compound fracture of the leg. This occurred on the 5th day of January, 1866, the year following the opening of the church. He was taken to the Manchester Royal Infirmary, where he lay in great suffering for some months. On May 16th he was removed to Bowden, where it was decided to amputate, but he died on the 20th, and the operation never took place. At the time of his death he was the assistant superintendent of the old Alice Street Primitive Methodist Church. He had been the first superintendent of the Sunday School in Euclid Avenue Church, but resigned it to take the work at Alice Street. While lying in pain at Manchester he gave to Euclid Avenue the first musical instrument it ever possessed.

The original site included about twenty feet of land east of the present church This twenty feet was bought back by the original donor. The land on which the church parlors now stand was not included in the original gift, but was

bought from Mr. James Henderson in 1880. The original lot was therefore almost precisely ninety-eight feet square.

The first church was a very modest structure of small cost, with a seating capacity for some three hundred people.

The following gentlemen constituted its Trust Board in July of 1866:

Robert Irving Walker, Thomas Thompson, Daniel McLean, W. Glanville, J. W. Cox, P. Trowern, F. Foster and John Bugg.

Some of those who were formerly members of the Board are dead, among whom are R. I. Walker, Robert Walker, John Bugg, William Pullan, John Bainbridge. Others are still alive. Mr. P. Trowern, of the original Board of Trustees, is still acting as engineer for the asylum, and lives at 20 Argyle Street. Some of the later members of the Board, who have resigned for various reasons, are still living in and around the city. Mr. Robert I. Walker was the latest member of the original Board to resign, and so disappeared the last link which bound the new movement to Carlton Street Church, of which it was a protegee.

The first pastor was the Rev. John Goodman, who remained two years. Rev. W. S. Hughan followed him, and at the close of his pastoral term it was decided to enlarge the building to accommodate the increasing congregation and flourishing Sunday School. In 1871 the enlargement took place, and the church in its improved conditions would hold four hundred and fifty people.

The Rev. Thomas Griffiths, an industrious, faithful and much-loved pastor, occupied the pulpit from 1871 to 1876, when Rev. W. S. Hughan returned for a second term. Then Rev. Robert Cade ministered to the congregation's spiritual wants, from 1877 to 1882. Rev. T. W. Jolliffe then spent a successful term of three years, at the end of which an enlargement of the overcrowded chapel was found to be a necessity.

Then was built the present church, which for odd entrances, old-fashioned properties generally, not excepting the seats, its ungainly gallery, as well as the warm hearts of its congregation, and the genuine friendliness and piety of its members, is unequalled in Toronto.

Revs. James Van Wyck, George Webber, A. M. Phillips, John F. Ockley and E. S. Rowe have been its pastors since the last enlargement.

Of the pastors the first five before the union of 1883 were Primitive Methodists; but Mr. Van Wyck was formerly an Episcopalian Methodist; Mr. Web-

ber was a Bible Christian; Mr. Phillips a Wesleyan, and Mr. Ockley a Primitive Methodist.

The old parsonage, now used as a church parlor, was built in 1880, in Rev. Dr. Cade's pastorate. The present parsonage was erected on land purchased from Mr. Bainbridge, at the close of Mr. Webber's and the beginning of Mr. Phillips' term, in 1891. The first two pastors occupied a rough-cast cottage on the south side of Robinson Street, east of Palmerston Ave. Mr. Griffiths resided in a building a few doors east, Messrs. Cade, Jolliffe, Van Wyck, and Webber occupied the old parsonage, and Mr. Phillips and the present pastor, Mr. Rowe, are all who have so far resided in the present parsonage.

Among those who specially have done good service in connection with this church are Andrew Smith, the Queen Street saddler, who was many years ago the recording steward; Thomas Hardy, the boot and shoe merchant, for many years a local preacher and the Treasurer of the Trust Board; William Dunlop, of Crawford street, an efficient class leader, and a local preacher of ability; and Dr. Watson, the gentleness of whose kindly heart is unfailing.

Among the present members, George Brown and W. H. Lake have been connected with the Church for many years, and formerly held official relationships; Mr. Gallier is numbered among the oldest and most respected officers. Mrs. Jackson, of 34 Euclid Avenue, has the distinction of having been longer in connection with the Society than any other of the present members of the Church, and during its earlier history much of its progress was due to the tireless zeal she and her late husband displayed.

Joseph Summerfield, for many years leader of the choir, who took a deep and devoted interest in every department of the work, has earned the respect and gratitude which are his due.

Miss Dixon, was for many years the organist, and, together with Mr. Summerfield as leader, achieved for the choir a reputation now ably sustained by the present excellent choristers.

The Sunday School has always been a prosperous department. Thomas Behan, James Finnemore, and J. D. Main have been among its successful superintendents, and it now enrols a membership of six hundred scholars.

The infant classes meet in the old parsonage, next to the church, where three rooms have been fitted out for their accommodation.

The present Trustee Board consists of Dr. Watson, J. J. Main, John Dunlop, Fred Price, W. G. Jackson, W. H. Rolston, A. Jennings, A. Stewart, T. B. Stoneham, E. Galliers and James Edwards (1898).

The following lead classes:—Dr. Watson, E. Galliers, Geo. Gardner, James Ivory, W. H. Mundy, John Barkwell, Miss Newton and the pastor (1898).

Rev. Elliott S. Rowe and James Finnemore teach the Bible Classes, while W. R. McGill is President of the Senior Epworth League, and H. B. Andrews and T. H. Lockhart respectively conduct the Intermediate and Junior Leagues.

Queen Street East Church. (Opp. p. 203.)

CHAPTER XIV.

Queen Street East Church (Leslieville).

THE Methodist church at Queen Street East was started over forty years ago and originated through a prayer-meeting held in the home of the late Mr. Fox, conducted by Emerson Coatsworth and assisted by a few Berkeley Street Church friends.

After more than a year of cottage services, a congregation was formed consisting of twenty-six members who had been attending these services.

The present church was built in 1859 on a site presented by Mr. Thomas Beatty. He and the late Jesse Ashbridge, from whom the Eastern bay was named, and others, made liberal contributions of building supplies as well as financial assistance, but the entire cost of the building was not met until the Rev. Mr. Boyd raised eight hundred and sixty-two dollars and freed the building from all debt.

Mr. Coatsworth took a deep interest in the welfare of the church, he, Mr. E. Murphy and Mr. Storm acting as trustees for many years.

Mr. Storm, Mr. John Greer, the builder, Mr. Blight, and other local preachers officiated as pulpit supply until the arrival of the first pastor, Rev. Thomas Derrick, who was much beloved.

Mr. Boustead became the first superintendent of the Sunday School, and acted in that capacity for some time.

It is a plain brick structure of moderate dimensions, facing southward to Queen Street, with a seating capacity for 200 people, and a flight of a dozen steps leads to a small wooden porch surmounting its solitary entrance. A window on either side of the doorway with frosted panes, and three more windows down each side of the church, admit the light. The original pews were of the old-fashioned kind, to which admission was secured by small doors; but they have since been discarded for the modern bench.

The interior of the church is very pleasing. It is kalsomined throughout, the walls and ceiling being decorated with blue and brown tinting.

It was first known as the Kingston Road Appointment of the Toronto East Circuit, afterwards as Leslieville, and now as the Queen Street East Church.

After Mr. Derrick came the Rev. Wesley Casson, who is now in the Northwest, and who was a preacher of exceptional ability.

This was the first church in Upper Canada wherein Dr. Briggs preached. In 1866 it was joined to the Scarboro' Circuit and remained so for three years. The preachers of the circuit were Joshua P. Lewis, who afterwards joined the Episcopal body, and who is now Rector of Grace Church, on Elm Street; David Brethour and Alexander G. Harris.

In 1870 it was again set off as a separate charge, but its membership was very small; Davidson McDonald, Thomas Jeffers, Alexander C. Chambers and the venerable Doctor Carroll occupying its pulpit in turn. During the latter's pastoral term the mission, finally resulting in Woodgreen Church, was started, and was destined soon to surpass the mother church of the eastern suburbs. Here also Charles Langford, who was reared a Roman Catholic; Joseph McCarroll, now in Detroit, a minister of the Episcopal church; Joseph E. Sanderson; Thomas W. Campbell; Rev. Messrs. Wilkinson, Matheson, Rutledge and Shore were pastors in the little church before the advent of their present pastor Rev. Mr. Webber.

In the year 1877, during the pastoral term of the Rev. Chas. Langford, repairs were done, and the sum of $225 was raised by mortgage, which sum was repaid by the efforts of the ladies ten years after.

In 1890 the church was re-seated and improved. In 1891 a new school and class-room were built at a cost of over $1,200.00. It was a much-needed improvement, but it left a heavy burden of debt.

When the Rev. Geo. Webber, was appointed to the charge, he saw the necessity of removing some of its liabilities, and after a great effort, extending over several months, he raised and paid off seven hundred dollars three years ago.

A second effort was also succesfully made by the same hard-working and industrious pastor, and a sum of two hundred dollars was raised, and on the first day of the last month of the year duly applied to the debt reduction, so that, during Mr. Webber's pastorate, the total debt was reduced nearly one-half—a fact that speaks volumes, not only for his self-sacrificing efforts, but for his financial capabilities as well.

The congregation have again and again heartily thanked the latter for his earnest and successful efforts on their behalf, and feel a deep and grateful affection for their gifted and successful pastor. The present membership is about one hundred, with a very flourishing Sunday School. The church has not increased as it would have done in the midst of a larger population, but it is in a much better condition than it has ever been, with a hopeful and growing outlook.

Mr. George Rossiter is the present superintendent of the Sunday School, which is well attended. Mr. Abblett and Mr. Webber lead classes (1897-98).

CHAPTER XV.

Parliament Street Church.

REV. JOHN DAVID GILBERT, who as far back as thirty-six years ago, visited and held meetings in the home of Mr. Smith on Duke Street, and held open-air meetings and preached on the site of the present Parliament Street Church some years before it was erected, was born in Monmouthshire, Wales, in 1815. His parents were of humble position, but his mother was a member of the sect called Methodists, and from her he inherited in a marked degree the sterling qualities of character, the firmness of purpose, and the unswerving righteousness that have been the leading features of his long life.

In the year 1832 he was converted in his native town, under the preaching of Mr. Dawson, an itinerant divine. He became identified with the work, first becoming a prayer leader, afterwards an exhorter, and finally, having preached a trial sermon before four itinerant preachers and a large congregation, he was placed upon the plan as a local preacher. This was before he was twenty years of age.

From that time until he came to Canada his services were in constant requisition, and his preaching was accompanied with Divine blessing.

He was at this time remarkable for his industry. A carpenter by trade, his comrades used to wonder how, after the arduous duties to which he attended on every Sabbath day, he should still be so assiduous over his daily toil.

In 1856 he came to Canada and settled in Newmarket, working at his trade. Here he conducted successful revivals, and here had a great affliction fall upon him in the death of his only son.

He now decided to consecrate himself to the Christian ministry, and for five years he filled the duties of a hired local preacher. His efforts were attended with marked success. In Bowmanville, his first regular station, under his earnest preaching, great numbers were brought to a knowledge of the truth. Paris and Brantford, Toronto, Kincardine, and Toronto again, were his fields of labor until 1865, when in the city of Kingston, at the conference of the

Parliament Street Church. (Opp. p. 206.)

Primitive Methodist Church, he was solemnly ordained to administer the sacraments and to solemnize matrimony. As he was by this time somewhat advanced in years he relinquished all claims to the funds of the church.

He was then stationed in Brant, near Walkerton, and afterwards in Osprey, Stayner and Collingwood; then, in 1874, Mr. Bugg paid his salary out of his own pocket for the purpose of having him in Toronto, so highly did he hold him in his personal regard. Next year he was located. He afterwards received appointments at Parliament Street Church, in Uxbridge and Pickering, and preached up until the last few years, when the increasing infirmities of advancing age compelled him to desist.

His wife, Mary Gilbert, is the author of a remarkable booklet called "The Manner, Signs and Times of our Lord's Second Coming," which takes a new view of that interesting subject, and displays deep Biblical learning and research.

Thirty-six years ago Mr. Gilbert visited and preached in the home of Mr. Smith on Duke Street. He was the father of the two brothers who now carry on the large manufacturing business on Berkeley Street.

About this time, however, Mr. Gilbert was sent into mission work remote from Toronto. After two years he returned again and began preaching on the streets in the East End. He and his wife would march in the middle of the street, with perhaps one or two followers.

Then when a crowd had gathered he would stop and preach to them of the "Unsearchable riches." At different vacant lots on Oak Street, Wilton Avenue —then Beach Street—and Parliament Street he grew to be a familiar figure. Week evenings and Sunday afternoons he was abroad preaching, besides filling his regular appointments at Alice Street, Yorkville and Don Mills churches.

The vacant lot at the southern corner of Parliament and Oak Streets became a favorite rendezvous, and here Mr. Bugg, Mr. Thos. Thompson and Rev. Mr. Davis used to attend frequently on Sunday afternoons while he preached upon the green.

Some interesting incidents occurred. At the close of the first open-air meeting he was accosted by Mr. and Mrs. Stratton, who told him how glad they were to listen to the accents of an old country Primitive preacher. On the following Tuesday Mr. Gilbert dined at their home, and in the evening they visited the

Mammoth House—Mr. Thompson then lived upstairs above the store—and a class meeting was held.

Upon another occasion, while preaching on the street, an intoxicated individual claimed the chair behind which he was preaching, occupying it during the service and keeping time to the singing by waving his walking-stick through the air. This attracted a large crowd. He was particularly anxious that a collection should be taken up, but finding Mr. Gilbert inexorable on this point, at the close of the service he pressed him to accept some pieces of silver from his own pockets.

Upon another occasion, while holding an open-air meeting, he was addressed by a workingman in the jargon of an unknown tongue, and requested by the same individual to preach in that language. Upon protesting the impossibility of the feat, he was bluntly assured that he was an unfit person to preach the Gospel. Mr. Gilbert thereupon addressed the interrupter in Welsh, and asked him if he understood his words. The answer, of course, was a negative one. "Now," said the preacher, "by your own reasoning you are not fit to interrupt me." This incident attracted a large crowd on the following Sunday afternoon, and good was reaped from evil.

After preaching in the evening of a certain Thursday, he was invited to the home of Joseph Whitehouse, and here the nucleus of a Society was formed in the year 1863.

Mr. Robert Walker, of the Golden Lion, became interested in this eastern missionary endeavor and in the same year he purchased the land at the corner of Oak and Parliament Streets at a cost of eight dollars a foot, erected a small rough-cast edifice and an unpretentious parsonage in the rear of the church on Oak Street, and presented it to the incipient congregation.

The east end was then sparsely settled and the foolishness of building a church in such a lonely location was remarked in several quarters. This was in 1864.

The church was duly opened for divine worship on the 6th day of November, 1864, and the parsonage was occupied by Rev. Mr. Gilbert. William Smith took up the first collection.

The first class-leader was Irving Walker. His class met on Tuesday evenings in the house of Mr. Barron on Ontario Street. Mr. Walker, after a time moved to New London, and Mr. Barron succeeded as leader, in which position he continued for some years.

Joseph Whitehouse led the singing. The accompanying music was furnished by a small melodeon, which was played by a book-keeper from Lamb's factory, whose name is now forgotten.

On the 13th day of November, a week after services were begun, a Sunday School was started. Mr. William Smith and Mr. Gilbert visited the entire neighborhood and received the promise of attendance from some seventy scholars. On the opening day some thirty boys and girls were there.

Mr. Glenville became first superintendent of the Sunday School, in which position he continued for some years.

Mr. Mutton was appointed Secretary and William Smith and John Barron became teachers. They were all from Alice Street Church and formed the first staff of the newly-founded Sunday School.

One of the first scholars to attend was Robert J. Fleming, then a rather harum-scarum boy of tender years. He was, nevertheless, a manly fellow, but gave at that time little promise of the abilities he has displayed during later years. The superintendents in succession in the Sunday School have been Mr. Glenville; John Cox, who held the position up to the time of his death; Joseph Lawson, the insurance agent; Mr. Flint; Mr. Brown, who resigned the position after 15 years' service, on account of the approaching infirmities of age; and the present Superintendent.

Mr. Gilbert's effective preaching soon gathered an increasing congregation, and in nine months' time the little church was enlarged.

After a year's pastoral labor, during which time some sixty souls were brought to a knowledge of the truths of Christianity, and inspired by the constant increase in the attendance, he was called from the charge and stationed in Brant. His salary for the year had been $320. Upon their departure the congregation made Mr. and Mrs. Gilbert the present of a purse as a token of the esteem in which they were held.

He was succeeded, after a term of twelve months, by Rev. T. Reid, who in turn gave way to Rev. Mr. Cooper. At this time it was on the same circuit with Alice Street and Don Mills Churches.

Rev. Henry Harris, an old-country preacher, and an eloquent speaker, was the next pastor. During his time the present structure was erected.

The mother church on Alice Street had steadfastly assisted the growing east-

end movement with both men and money, and about one-third of the preacher's salary had been supplied from that source. At a remarkable meeting held in the Alice Street Church, to consider the advisability of erecting a suitable and permanent structure in the East End, no less than $7,000 was subscribed. Robert Walker $500, Mrs. Robert Walker $500, Irving Walker $500, John Walker $500, Thomas Thompson $500, Daniel McLean $500, Mrs. McLean $100, George Cox $500, John Bugg $500, John Briggs $150, John Barron $200, and William Smith $150, were the principal subscribers, and their liberal donations made the erection of the new edifice an easy matter.

The church is built in Gothic style in the Early English period, and is faced with red brick, having white brick bands and dressings. The building is 70 feet long and 45 feet wide. When required an addition was built at the rear of the church to accommodate the choir behind the pulpit, and to give increased vestry and class-room accommodation. The basement, which is but a few steps below the street level, with a ceiling eleven feet high, is devoted to the lecture or school-room, and the class-rooms and vestry.

From the same room that gives access to the lecture-room the stairs ascend on either side to the audience-room; this arrangement is found to be convenient and comfortable, as but few steps are exposed to the weather; over these stairs are those to the gallery. The audience-room has a ceiling 30 feet high, and it will accommodate 330 persons in the pews, and the gallery about 90, making a total of 420, while on crowded occasions it will hold nearly 600; the gallery extends across the front end only. The basement will hold about 300, and the building is warmed by heaters placed therein. The total cost amounted to $9,000. The architects were Messrs. Langley, Langley & Burke. Mr. Galley, the contractor, did the brick work, and Mr. Smith the carpentering.

The original building was turned into three comfortable dwelling-houses, which stand to-day on Oak Street, easterly from the church.

The first trustees were: Thomas Thompson, John Barron, Samuel Mutton, William Smith, Robert Walker and Rev. Henry Harris.

In the month of November, 1871, during the progress of one of the greatest storms from which Toronto has ever suffered and which is yet vividly and distinctly remembered by old inhabitants, the belfry of the church was blown down. It crashed through the roof and hurled a mass of brick and mortar

through the flooring into the basement. A great deal of damage was done, the organ was completely destroyed, and it cost some $2,000 to repair the church.

The next pastor after Mr. Harris was Mr. Goodman. For three years he ministered to the spiritual necessities of the congregation and gained for himself the love and esteem of all.

The Rev. George Woods spent a term of three years and then gave way to the Rev. Dr. Edgar, who was held in such universal love that for five years he was retained as pastor.

The Rev. Thomas Sims, who afterwards went over to the Congregationalists and finally succeeded the Rev. Dr. Wyld in charge of Bond Street Church, became the next pastor, and for four years attended to the interests of the congregation.

The Rev. Dr. S. P. Rose was his successor and their first pastor after the general union of Methodism. After two years he was succeeded by the Rev. A. C. Courtice, now the Editor of the *Christian Guardian*. After him Mr. Bishop spent a term of three years, and was followed by Mr. Crews, who likewise remained for the same length of time. He is now the organizer of Epworth Leagues throughout the Dominion. He preceded Mr. Emory, the pastor, in 1898.

Parliament Street Church has been distinguished throughout its entire existence by the warm and leal-heartedness of its members. It has ever been true to the primary purpose of all church organizations, and its endeavors to evangelize and its zealous missionary spirit have placed it in its present favorable position, and has ensured the democratic method of no rented pews. Its present membership is 380. The average attendance of scholars in its Sunday School mounts up to 475.

Its officers are:

Trustees—R. J. Fleming, R. I. Walker Estate, A. J. Brown, B. Brick, J. C. Robertson, G. M. Miller, H. C. Hocken.

Class-Leaders—Robert Franks, A. J. Brown, H. C. Hocken, J. W. Thompson, Robt. H. Self, and the Pastor.

Stewards—J. C. Robertson, B. Brick, H. G. Cook, John Seccombe, J. A. Hill Dr. Bray, A. J. Hutchison.

Society Representatives—Wm. Fox, sr., F. S. Spence, W. J. Gilbert, Jas. Simson, Frank Swallow, W. N. Miller, T. C. Hutchinson.

Local Preachers—R. H. South, Thos. Cooper, M. C. Snider.

Geo. Phillips, President of Epworth League.

Benj. Brick, Treasurer.

J. B. Hutchinson, Recording Steward.

Ushers—H. G. Cook, Mr. Hutchinson, Benj. Brick, Mr. Miller.

H. C. Hocken, Superintendent of Sunday School.

A. J. Brown, Honorary Superintendent.

Mr. Brock, Bible-Class Superintendent.

Herbert Duffett, Secretary-Treasurer. For twenty years he has been leader of the choir. He started to attend Sunday School when a boy.

R. H. Self Librarian; Messrs. Williamson and Coulter, Assistant Librarians.

Wood-Green Church. (Opp. p. 213).

CHAPTER XVI.

Woodgreen Church.

WILLIAM BARRETT, the Colborne Street merchant, from the North of Ireland, was the originator of the cause of Methodism that subsequently developed into Woodgreen Tabernacle. He was born in the Emerald Isle of staunch Methodist parentage, and every Sunday morning in their home divine service and class meetings were held, conducted by a member of the family.

Subsequently when he left Ireland to seek his fortune in the new continent, he continued true to Methodism and his early training, and became a member of the Queen Street West Wesleyan Church. After a short time, however, he removed east of the Don River, and as there was no Methodist place of worship within convenient distance, he attended the services of the Presbyterian Mission, which were held in a little clap-boarded, frame edifice standing on the south side of Queen Street, a little east of the River Don, where the old baseball grounds are now located. It was a very small building of no architectural pretensions, facing towards the north. A little porch surmounted its solitary entrance—over which when the Methodists subsequently secured it—a notice board bore the words: "Wesleyan Methodist Chapel." No paint adorned it, no fence surrounded it. The foundation it rested upon was composed of cedar posts, and on stormy days and nights the winds howled and whistled underneath with eerie shrieks and cries.

The pulpit was supplied at the time by students from Knox College, and its management chiefly devolved upon Mr. Hudson, a builder, residing on Munro Street, who was Superintendent of the Sunday School. Here Mr. Barrett and Mr. John Hunt, a genial, kindly and upright man, and Mr. Redford, a bailiff, all three Methodists, taught classes of boys and girls.

It so happened that early in the year 1872, Mr. Hudson fell ill, and the management of the little mission fell into the hands of Messrs. Barrett, Hunt and Redford, who secured Emerson Coatsworth, the city commissioner; Mr. Hobson; Mr. James, a King Street merchant; Mr. James Brandon, who then conducted

a wholesale dry goods business in the iron block on Front Street, west of the present Bank of Montreal, and other local preachers from the Methodist Churches, to conduct the services.

When Mr. Hudson recovered and became aware that Arminianism had been preached from the pulpit of a Presbyterian Church, he declined any further to lend the building.

Then for a space of two months or more meetings were held alternately in the homes of Mr. Barrett, Mr. Hunt, and others. At the end of that time the former, who had, in the meantime, been diligently at work securing subscriptions for the erection of a new chapel, purchased from Daniel Lamb, the alderman, a lot of land on the west side of Munro Street, a few yards south of Paul Street which was not then opened out, paying him five dollars a foot therefor, and immediately placed with Mr. Lochead, the builder, residing on River Street, the contract for the erection of a small chapel.

He then purchased from Mr. Smith for the sum of $100, the little Queen Street edifice described, where the Presbyterians worshipped, from which he and the Methodists had been ejected, and it was used for some months as a temporary place of worship while the building on Munro Street was in course of erection.

The pulpit was filled by local preachers, to secure whom Mr. Barrett, on Saturday afternoons, would hitch up his horse and drive throughout the city. On the following day the preacher would dine at his hospitable table.

The first regularly appointed pastor was Mr. Chambers.

In March of 1873 the new chapel on Munro Street was opened. It was a frame building, of weather-beaten boards, and with a seating capacity of four hundred. Its cost was $400, and William Barrett secured the whole amount personally. Its pews were plain chair benches, received from Mr. Cox, the superindent of Queen Street Methodist Sunday School, which church had lately been rebuilt and refitted, and the seats had been discarded in the renovation. The pulpit also had at one time graced the Queen Street Church, and now also was transferred.

The venerable Dr. Carroll succeeded Mr. Chambers. He was then superannuated, but continued in active work until he died, during the erection of Hope Church in East Toronto. It is said that his death was brought about by overexertion in carrying and handling lumber during the time that church was being

built. Old residents in the East End still remember him—he lived on the south side of Queen Street, between Broadview Avenue and Strange Street—and speak with warmth of his kindly manners and nature. The Munro Street church was in use for some two years when Dr. Carroll secured an advantageous offer for it, and the land was sold to Mr. Redford. For some time afterwards it was used as an Orange hall, but it has since been converted into the dwelling houses situated at the north-west corner of the first lane north of Matilda Street on Munro Street.

The congregation thereupon returned to the little chapel on Queen Street, which they had vacated. Here the attendance was very small, averaging twenty-five people, and sometimes even less. The collections ranged all the way from $1.50 to $2.50. Here William Beall was choir leader, Miss Booth the organist, and among the members of the choir were James Adams, the shoe merchant; Thomas Davis, the ice dealer, and John Lanison. Robert Hunt was superintendent of the Sunday School, Mr. Rutledge or Mr. Hunt led a class, while upon James Adams, who was treasurer, devolved the arduous duties of handling the collections. Here they remained almost a year, and, although Methodism never prospered in the East End until the new church was built, the "old guard" who faithfully followed its fortunes through weal and woe until the dawn of brighter days, now look back in reminiscence to those early times, saying, "Surely God was with us."

It had been conceded for some time by the Wood-Green congregation that a new church was a pressing necessity, and at a meeting of the trust board, held on the 15th day of May, 1875, composed of Emerson Coatsworth, sr., James Adams, Thomas Davis, Mr. Barchard, the trunk manufacturer of Duke street; Mr. Withrow, of the firm of Withrow & Hillock, and Dr. Carroll. The latter presented them with a deed of the lot at the corner of Leslie and Queen Streets, which he had purchased from Mr. George Leslie, paying $12 a foot for a frontage of some seventy feet.

At this time Toronto Methodism was agitated by a plan for church extension by which the outlying sections of the city were to receive assistance from the general connexional funds for the erection of suitable chapels. Dr. Carroll was to receive three thousand dollars for the erection of a chapel in the eastern suburb, but through the failure of the scheme only some $300 materialized.

Under the expectation, however, of the sum promised, the erection of Woodgreen was proceeded with. Upon the 3rd day of August, at 3 o'clock in the afternoon, the late Senator Macdonald laid the corner stone, and on the 17th day of October, 1875, the church was dedicated to the worship of God, the two services of the opening day being conducted by Rev. Dr. Enoch Wood and Rev. Dr. Green, and from the combination of their names it received its name "Wood-Green."

Dr. Enoch Wood was then President of the Toronto Annual Conference. He was born on the 12th day of January, 1804, in Gainsborough, Lincolnshire, England, in the same county which claims the Wesleys as its sons. In early years he became a local Wesleyan preacher and studied for the ministry. As soon as ordained he was sent as a missionary to the Islands of St. Kitts and Montserrat in the West Indies. Two years he spent in Miramichi, New Brunswick, and so much was he held in regard by the eastern people that for sixteen years he was retained in the two cities of Fredericton and St. John—in which city through his efforts the Centenary Church was built—acting as chairman of his district for many years. Upon the restoration of the union he was appointed Superintendent of Missions in Canada West, and three years later he succeeded Dr. Richey as President of the Canada Conference, a position he occupied for seven years. He afterwards was elected President in the Canada connexion and after the general union he became first President of the Toronto Annual Conference, which position he occupied when he officiated at the dedication of Woodgreen Church. He was one of the most gifted men in Canadian Methodism, and although timid and retiring, his gifts, talents and character, combined with the geniality of his cheerful disposition and unwearied industry, forced him into the foremost rank. He was the father of the first mission to British Columbia, and one of the most ardent champions for the general union of Methodism.

The church which he now dedicated was a comfortable but small structure of solid brick facing northward towards Queen Street, and erected at a cost of about $2,000. It stood a little removed from Queen Street, at the corner of Strange Street, and around it a picket fence, neatly painted white, was built. A row of poplar trees, planted by the pastor, Dr. Carroll, extended down the eastern side. They stood there for many years, but were finally cut down when, having grown to an unexpected size, they excluded the light. A low platform ex-

tended across the front, and was reached by a slat walk from Queen Street. Two windows with frosted panes, one on either side of the main entrance, gave the church a school-like appearance, which was further heightened by a small belfrey, surmounting the incline roof, wherein was a bell, the rope of which hung in the vestibule.

The choir occupied a raised platform at the northern end of the interior of the church, and in the old-fashioned manner faced the pulpit behind the congregation. The small cabinet organ which they used is now in the Sunday-School

There was no gallery, and the entire seating capacity of the little church would be severely taxed by two hundred and fifty people.

The pulpit was a plain reading desk; the seats were fitted with reversible backs, suited for purposes of Sunday-School.

The first trustees of this new church were Rev. John Carroll, Chairman of the Board; E. Coatsworth, sr., the late Mr. Barchard, James Adams, John C. Graham, the ice merchant; Robert Hunt, now deceased; Thomas Davis and John Lanison, the builder.

Robert Hunt was the first Superintendent of the Sunday School and James Adams succeeded him, but again Mr. Hunt occupied the position for a time. Mr. Jenkinson, a clerk in the Immigration Department, then became its superintendent, and has since continuously occupied that responsible office, excepting for the period of a year, when the late Rev. Mr. Auld filled the office.

After Rev. Dr. Carroll, the Rev. Chas. Langford became the pastor. The Rev. J. S. Sanderson succeeding him remained a year, and Rev. Thos. M. Campbell took his place. After him, Rev. J. M. Wilkinson and Rev. W. S. Blackstock followed, when Rev. Charles Langford returned and spent three years in pastoral work.

During his term the cause prospered mightily, and the growth of the congregation necessitated the erection of a wing at the south end of the church, by which enlargement five hundred people could be comfortably seated. After Mr. Langford succeeded the Rev. W. F. Wilson, a gifted speaker of great eloquence.

During his term the new modern Woodgreen Church was built at a cost of about $18,000, and re-opened in December of 1889. It is a commmodious mod-

ern church with sloping floor, comfortable pews, stained glass cathedral windows, and a circling gallery. It has seating capacity for one thousand people.

The church possesses a membership numbering about four hundred and fifty, while five or six hundred scholars attend the Sunday School. The class leaders are Joseph Hilton, James Adams, Henry Radcliffe, William Fitzgerald, Arthur Carscadden, and Mrs. Bellamy. Mr. Percy Love is President of the Epworth League, and James Adams, Dr. Butler, and Henry Butcher are Bible Class teachers in the Sunday School. The present Board of Trustees are : James Adams, Mr. Jenkinson, Sergeant Hales, Mr. Grinnell, W. Fitzgerald, J. C. Graham, Joseph Hilton, Joseph Pinder, Henry Worthing, Mr. Woodcock, Thomas Davis, George Hogarth, B. M. Cherry, W. T Stewart, J. J. Withrow, E. Coatsworth and Charles Graham.

After Rev. W. F. Wilson, the Rev. R. N. Burns, now of Orillia, occupied the pulpit, and was succeeded by the Rev. W. J. Barkwell, afterwards of New Rich mond Church. The Rev. L. W. Hill is the present pastor. (1899.)

CHAPTER XVII.

Trinity Church (Originally Known as the Western Church.)

SOME of Toronto's merchant princes and most successful business men were instrumental in the inception of this church, and the marvellous rapidity of its growth has proved the wisdom of their action.

At a meeting held on the evening of the 12th day of May; in the year 1887, at the residence of Mr. Gage, a small gathering of Methodists prominent in business circles assembled to discuss the advisability of missionary work in the north-western suburbs.

Among those present were Timothy Eaton, W. J. Gage, B. Westwood and M. Langmuir, and it was decided to organize without delay.

The property on the south side of Bloor Street between Major and Robert Streets, with a frontage of one hundred and ninety-eight feet, was purchased, and a rented tent was erected on the identical site of the present magnificent Sunday school structure. This tent would hold probably four hundred people, and was well illuminated by gas.

The opening service was held on June 12th, 1887, the late Rev. T. W. Jeffrey preached the first sermon. He was appointed pastor of the new movement, and his eloquent preaching and industrious pastoral work ensured success from the first.

It was almost immediately decided that the tent should be replaced by a permanent structure, and a wooden building—the original dimensions of which when first proposed were 25 by 70, but which was when built of a considerably larger size—was begun.

On July 10th of the same year this church was opened. It was a long, low wooden structure of no architectural pretensions, with a platform in one corner, whereon the choir as well as the pulpit was located, capable of seating five hundred people. The original trustees, elected April 18th, 1888, were T. Eaton, W. J. Gage, C. R. S. Dinnick, G. A. Walton, H. Burden, J. J. Crabbe, Jas Lydiatte, R. Philp, M. Guy, M. Paul and Mr. Perkins. Mr. McNally was appointed leader of the choir and organist as well.

The growth of the Sunday school has been phenomenal. It started on the day the tent was opened, on the 12th of June, with only twenty scholars in attendance. Mr. Westwood became first superintendent, but after some 12 months he was succeeded by Mr. J. J. Crabbe, of the *Evening Star*, who filled this responsible position for five years. Under him the school grew rapidly, and to-day an average attendance of over five hundred scholars and teachers, and the possession of one of the finest Sunday school buildings in the Dominion, 90 feet by 90 feet, and built upon the cantilever principle, and stone throughout, marks an era of progress which may truthfully be termed phenomenal. Mr. Ambrose Kent, the jeweller, is the present superintendent.

The Rev. T. W. Jeffrey, after twelve months' time was succeeded by the Rev. Hugh Johnston, who relinquished the pastorate of old Queen Street Church to assist the opening movement which was now passing through a critical period of change.

During his time the wooden church proved utterly insufficient to accommodate the growing congregation and steps were taken to secure a better building. These efforts resulted in the erection of the present magnificent structure, at the cost of $130,000, which ranks among the finest architectural achievements which the City of Churches can claim.

Senator John Macdonald, whose services on similar occasions were in frequent demand, performed the ceremony of laying the corner stone.

The edifice is of Romanesque design and is built of grey Credit Valley stone, trimmed with brown stone. The tower is located at the north-east corner at the intersection of the streets, and rises to a height of thirty-seven feet higher than the walls, capped with a spire, covered with red tiles, reaching a total altitude of 115 feet.

The principal entrances are through this tower, a doorway facing each street, while another entrance opens from the dwarf tower on the south-east corner facing Robert Street; besides which there are additional entrances at the westerly end.

The building is practically square. The roof is capped with a lantern forty feet square, having windows on all sides which serve both for light and ventilation. The front and sides are broken by a vestibule and transept respectively, and the rear with a large organ recess, relieving the square and otherwise flat wall surfaces.

The auditorium is seventy-eight feet square; transepts project five feet on each side, and the vestibule nineteen feet in front, giving the extreme internal dimensions 88 feet by 97 feet.

The vestibule is very commodious and can be used on special occasions as an apex to the auditorium, being divided from the latter by a glazed screen, having sliding sashes, which can be lowered out of sight at will.

The roof is in one span covering the seventy-eight feet, without the support of columns, permitting an uninterrupted view of the speaker. The ceiling is of barrel arch form intersecting with the lantern before mentioned, which has an inner ceiling of stained glass which can be artificially illuminated at night.

The gallery occupies the east end and north and south sides, and extends over the vestibule and transepts giving large accommodation. The total seating capacity is about 1700, while 500 more can be seated on special occasions by the use of draw seats and camp chairs. The heating and ventilation is by the Smead-Dowd system, and the lighting is accomplished by handsome brass chandeliers.

The preliminary sermon previous to the dedication was preached on Friday evening, the 5th of April, 1889. A large audience attended. The opening hymn was given out by the pastor, Mr. Johnston, who also offered the opening supplication The lesson, read by Rev. Le Roy Hooker, was the prayer of Solomon at the dedication of the temple.

The choir, consisting of forty voices, rendered an anthem, and the Rev. Dr. Potts, reading the second lesson, selected the 10th chapter of Hebrews, where Paul exhorts the converts to hold fast the faith with patience and thanksgiving.

Dr. Stafford then preached an eloquent sermon, choosing for his text the 24th verse of the third chapter of Genesis:

"And he placed in the east of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life."

On the following Sunday the opening services were begun. In the morning and afternoon the Rev. Dr. John B. Newman, Bishop of the Methodist Episcopal Church of the United States, occupied the pulpit.

Rev. Dr. Williams, then superintendent, was to have preached the dedicatory sermon in the evening, but illness prevented him from so doing and the Rev. Dr. Dewart took his place.

The subscription list for the day was a revelation of the loyalty of the congregation. No less than $21,500 was given. The principal donations were:

R. Philp	$2,500	Rev. J. F. Medcalfe	$600
C. R. S. Dinnick	2,500	Robt. Vaughan	500
W. J. Gage	1,000	Geo. H. Smith	500
T. Eaton	1,000	E. Y. Eaton.	500
Henry Burden	1,000	T. A. Greydon	500
T. E. Perkins	1,000	W. W. Belding	500
Mr. and Mrs. A. Kent	1,000		

And numerous other sums from $200 downwards.

The Ladies' Furnishing Association guaranteed $2,000, and the young People's Association guaranteed $850 for payment of the vocalion.

It was proposed by the pastor to change the name "Western Methodist," which it had hitherto borne, to Trinity Methodist Church, which was done, and it is now known by the latter name.

Mr. Johnston was succeeded by the Rev. J. F. Ockley, and this pastor occupied the pulpit for three years. After him the Rev. W. F. Wilson followed, and his powerful preaching and ornate oratory drew a large congregation.

The present pastor, Dr. I. Tovell, succeeded him.

The present Trustee Board is composed of Messrs. Eaton, Gage, Dinnick, Crabbe, Perkins, Guy, Lloyd, G. H. Smith, A. Kent, R. Philp, W. W. Belding, R. C. Vaughan, R. A. Greydon, E. H. Hilborn and W. P. Page.

King Street East Church. (Opp. p. 223.)

CHAPTER XVIII.

King St. East and Gerrard St. Churches.

KING STREET Church owes its origin to the missionary efforts of the Primitive Methodists, whose early zeal and endeavor in Toronto form an interesting feature of its religious history.

In the year 1865 the Rev John Goodman, who was then pastor of Parliament Street Church, preached upon the green at the corner of King and Sumach Streets. A coal and wood yard is now located there. It was in the forenoon of a beautiful summer day, and a number of the residents gathered around him as he preached the Gospel.

He anxiously desired to see the establishment of a place of worship in the locality, and shortly afterwards, in company with William Smith, who carried on business at the corner of Duke and Parliament Streets, he made a tour of the district.

They rented a frame house on the north side of King Street—a little east of Sumach—from a Mrs. Quigley. It needed shingling, so they shingled it, its solitary interior partition they tore down and fitted it up for worship. Here for the space of twelve months or more a small company of Christian people met to worship God. Once every Sabbath they held a service and instituted a Sunday School. Charles Thompson, then a member of Parliament Street Church, became its superintendent. Samuel Virgin, now of 501 King Street East, and the only member of this company of earnest Christian workers who is still alive, taught a class, as also did Thomas Webster, who worked in the Rolling Mills—removed many years ago; William Reed, a box maker; and William Cowser, an employee of Edward Davis.

Edward Davis, an attendant at Trinity Episcopal Church, threw in his fortunes with the little cause. His duties were to play the melodeon, which he faithfully performed for some years, when he took sick and died. The membership of the school would perhaps number twenty scholars at its beginning.

Class meetings were held on Tuesday evenings in the home of Isaac Hutchinson. He was a blacksmith by trade, and carried on business on Duke Street.

He lived at this time in a place called Hookaway's yard, in the second house of the first row on the right hand side of Sumach Street north from King Street, and standing some distance back from the street.

For a short while Mr. Goodman attended to the spiritual wants of the little congregation. It grew rapidly until the frame house could not contain the people. Mr. Goodman was succeeded by Rev. Geo. Lewis, then a young man lately ordained.

At this time a church had been built by the late John Bugg, and had been presented to the colored people of St. John's Ward on certain conditions. It stood upon Teraulay Street for some time, but as the conditions were unfilled Mr. Bugg took back the building and presented it to the King Street Mission.

Upon the reception of this gift a Trustee Board was appointed with the following membership :—

Samuel Virgin, William Reed, James Green, Isaac Hutchinson, Robert Walker, John Bugg and Charles Thompson. All have since passed into the great beyond, save Samuel Virgin, the patriarch of the church. (January 1899.)

The land at the corner of King and Bright Streets was presented by Robert Robert, a leading member of the Primitive Methodists.

The church was sawn in two, and there is still to be seen the marks where it was disjointed, and transported to its present site. It was placed upon trucks resting upon wide wheels, which in turn ran upon wider planks, and the transporting was done by Wardell Bros.

Having been removed and placed in position it was opened for Divine worship in 1866. It was placed upon the same circuit in connection with Parliament Street and Don Mills Church, which had been previously established.

The Rev. George Lewis became the first pastor, but before many months, and while upon a visit to his own folk in Whitechurch Township, he and his brother David and two cousins all contracted fever and died.

The church itself was a frame building with seats for about three hundred people. A gallery ran across the southern end and here the choir was located. Mr. Webster was their first leader; Ed. Davis was organist. Among the first singers, Margaret and Fanny Quigley, Jane Frame, Annie Fairbanks, William Davis, Wm. John Frazer and Samuel Virgin are still remembered. Abraham Harwood and Samuel Virgin passed around the collection plates. Mr. White became the first class-leader.

After the Rev. George Davis, the Rev. Henry Harris, now deceased, then superintendent of the circuit, occupied the pulpit frequently.

The work prospered and in a short time the church became self-sustaining, and was set off as a separate charge. The Rev. J. F. Ockley came from the Albion circuit and ministered unto their spiritual wants. He was beloved and held in great regard, so much so that for five years he occupied the pulpit.

During his time the gallery was taken down, the congregation in the meantime worshipping in Temperance Hall on Queen Street, west of Parliament Street. After him came Revs. Geo. Robinson, Albert Sims, William Booth, James Dobson and John Bedford, for terms of one year each.

After the union the first pastor was Rev. W. S. Blackstock, who remained two years. He was succeeded by Rev. Canada Creighton, who was smitten down by a stroke of paralysis while preaching from its pulpit. Then Rev. John Locke succeeded for a five months' term, and was in turn replaced by Rev. J. McD. Kerr. The church was then enlarged by the addition of wings in the rear, costing $4,000, and ensuring a seating capacity for four hundred people.

Great revivalist as was McD. Kerr, his work gave an impetus to the church on which his successor, Rev. C. J. Dobson, built. His preaching was spiritual and up-building. His ardor never flagged; he was himself of a kindly, lovable nature, and he is remembered by the congregation as their favorite pastor. Rev. Robert McKee succeeded him and remained three years. The present pastor, Rev. J. R. Aikenhead, has been the minister in charge for some two years. The present membership of the church is about 130; the attendance 300. (January, 1899.)

The Sunday School contains some 175 scholars. Its superintendents have been Messrs. Thompson, Fraser, Bradley and White. Mr. White has filled the duties for many years, and he is deservedly held in high regard. (1898.)

Gerrard Street Church.

A quiet, unostentatious little church, which by its very modesty in earnest evangelical endeavor has been all the more successful, is Gerrard Street Church. Its effective work among the masses of the people, its genuine regard for the poor, has, perhaps, pre-eminently distinguished it among the city's churches.

In the year 1879, Richard Brown and Douglas Simpson, who were members

of Sherbourne Street Church, started a Sunday School in a cottage on the south side of Gerrard Street, some two doors from Sumach Street.

Of this school Mr. Brown became superintendent, and it grew very slowly at first. Undismayed, however, they worked steadily on and soon the harvest began to appear.

After some two years it was decided to erect a church, and the present site was secured from Mr. Cuff, for $1,150, at the rate of $25 per foot.

Then the first church was built in 1881, and cost $800. It was an unpretentious, rough-cast structure, which would seat some two hundred and fifty people. The cause was greatly assisted by the Sherbourne Street Board, who donated $200 a year toward the support of the first pastor, Rev. James Matheson. This sum was reduced annually until, during the pastorate of the Rev. Mr. Locke, the church became entirely self-supporting.

The original trustees were D. Simpson, J. R. Caldwell, Geo. Telford, D. Hamilton, J. Whealey, M. Dale, W. Brown, D. Kissock, G. Tambling, J. S. Harker, and four others.

The first-class leaders were Mr. Simpson, Mr. Stocks and Mr. Shipman, and Richard Brown officiated as superintendent of the Sunday School.

Miss Spence, sister of Alderman Spence, led the singing in the first choir, and her comrades were Mr. and Mrs. Custers, Mary Roberts, John Saker and Fanny Wilkie.

Mr. Matheson's first pastorate was a successful one indeed. He built up the struggling mission in a most gratifying manner. His earnest zeal and untiring efforts during the three years he spent in Gerrard Street Church are still spoken of with great approval by its oldest members. He is now out of active work, residing on Huron Street, where, after a life of busy effort, he rests in the declining years of his life.

He was succeeded by the Rev. J. Reid, who occupied the pulpit for ten months, the remaining two months of the year being supplied by students from Victoria College.

The Rev. John Locke was the next pastor, and for three years he ministered to a rapidly increasing congregation.

The Rev. Chas. Manning succeeded and spent a term of two years successfully, after whom the Rev. W. J. Barkwell occupied the pulpit. During his pastorate,

an addition, costing $800, was made to the church of a wing in the rear, whereby the seating capacity was doubled. After spending three years in most successful labor, especially among the young, with whom he exerted a wide influence, Mr. Barkwell was succeeded by Rev. J. K. Adams, who likewise was retained three years.

The high estimation in which the latter minister was held earned for him a warm regard in the hearts of his congregation which will not die away.

Rev. A. B. Chambers has occupied the pulpit since, and at present attends to the spiritual needs of the church (1899.)

The Sunday School, from a very small beginning, has flourished with marvellous rapidity until it can now claim a membership of over four hundred scholars. Mr. W. Simpson, Inspector of the Bank of Commerce, who succeeded Mr. Richard Brown, officiated as superintendent for some twelve years.

His genial nature, his wide sympathy, and his consecrated Christian life have made him a great blessing and help to the school. Two years ago he was succeeded by Mr. J. S. Harker, who now acceptably and ably performs the duties of that responsible position.

The membership at present is nearly four hundred. The church is unique among city churches in that it is entirely free from debt, and in this particular it follows closely the teachings of Wesley.

The present class-leaders are J. S. Harker, C. H. C. Fortner, Miss C. J. Wallace, Mr. Hall, and Mr. Chambers the pastor.

Joseph Dale is Secretary of the Sunday School, and the stewards are W. O. Littlejohn—the oldest steward and oldest member of the church—D. Hamilton, and Messrs. Brown, Whealey and Sisterson. Mr. Harker is a local preacher.

CHAPTER XIX.

St. Clarens Avenue and St. Paul's Churches.

THE earliest glimmerings of Methodism in what is now known as a portion of Toronto City, then as Brockton, is connected with the work of the Rev. George M. Brown. When but a young man, shortly after being received as a local preacher and an adherent of Elm Street Church, Rev. Dr. Elliott, then superintendent of the Toronto West Circuit, who had discerned the zeal, earnestness and talents of the young man, and the sterling qualities that were destined to make him one of the most industrious of pastors, requested him to go to Brockton and see if an appointment could be taken up.

At that time Parkdale had no existence, there being only a few houses west of the Asylum, and Brockton was a hamlet in Dundas Street, totally disconnected from the City, and surrounded by a farming country, on part of which the primeval forest was still standing.

Accordingly on Sunday afternoon of the first day of September in the year 1861, an announcement having previously been sent out, Mr. Brown, accompanied by Mr. Henry Matthews, of Matthew Bros., Yonge Street, held a service and preached in the open air, where Mr. Abbs' woodyard is now situated.

Two weeks subsequently he held a service in the open air again, on the opposite side of the street, sheltered on the east side of a house, now in the rear of Mr. Thomas Abbs' shop.

The meetings were thereafter continued in the home of Mr. Abbs, at 616 Dundas Street. Services were held at three o'clock in the afternoon and were well attended, the house being filled. Here Mr. Brown preached twice again, but the meetings were chiefly conducted by local preachers from the Queen and Richmond Street Churches. Among those who preached there were Mr. Woodsworth, of Richmond Street Church; Isaac Clare, a blacksmith, whose place of business was next door to the Queen Street Church; Joseph Emerson, who worked for Mr. George Cooper, a farmer of Davenport Road, and Mr.

St. Paul's Church, Avenue Road. (Opp. p. 228.)

French, who at present worships in Wesley Church, a very effective and earnest old-time local preacher.

After some three years time Mr. Abbs moved away to the County of Haldimand, and the meetings broke up for want of a place of worship. Many who had attended went to the nearest churches, some to Davenport and some even to the Queen Street Church.

Then for twenty-two years Brockton Methodism could claim no place of worship, but in 1885, some families combined and rented Brockton Hall, and held two services daily and Sunday School in the afternoon. The services were well attended, many were converted under the preaching of Mr. French, whom we have before mentioned, and who now regularly conducted the services for nearly six months. It was now decided to erect a church as many families were compelled to go a long distance to the Dovercourt Church to worship.

The first Quarterly Official Board met in the Dovercourt Church on August 4th, 1885, the Rev. H. W. McTavish, pastor, in the chair, when the following were duly elected: Joseph Emerson, local preacher; Caleb Young, Robert Van-Horne, H. T. Merdith, Neil McKinnon, Richard Gutthrey, and Mr. Houghton, recording stewards; J. B. Leggat, society representative, and James Manne, Sunday School superintendent. The first funds reported was the sum of two hundred and fifty dollars on pastor's salary. On August 20th, 1885, H. T. Merdith, Richard Gutthrey, Joseph Emerson, H. Sheppard, J. B. Leggat, Neil McKinnon, and F. T. French, were appointed provisional trustees for the purpose of purchasing a site for a church. On November 16, 1885, H. T. Merdith, R. Gutthrey, and Neil McKinnon, were elected stewards, and Robert Van-Horne, Sunday School representative; J. B. Leggat was elected Sunday School superintendent in the place of James Manne, who had resigned.

On May 31st, 1886, Robert Van-Horne, Joseph Emerson, and James Falconer, were elected stewards, and Thomas Abbs was added as one of the provisional trustees, when the provisional trustees were instructed to purchase the lot on the south-west corner of Dundas Street and St. Clarens Avenue. Mr. White was elected representative to the district meeting. On August 3rd, 1886, the provisional trustees reported that they had purchased the lot on the south-west corner of Dundas Street and St. Clarens Avenue for the sum of $3,210. On August 30, 1886, Joseph Emerson, R. Gutthrey, Thos. Abbs, E. S. Pugsley, and S. J. Burgess, were elected trustees. On October 13th, 1886, Houghton and

Burgess, and James Falconer resigned as stewards, and Robert Van-Horne, Thomas Hurst, W. W. Perry, and Joseph Emerson were elected.

On October 27th the Trustee Board met, Rev. H. W. McTavish in the chair, Abbs, Emerson, Burgess and Gutthrey, being present, About this date W. W. Perry was elected Sunday School Superintendent. The Board agreed to build the church, and hired Mr. Dodds as foreman, and Edward Abbs as timekeeper, the work to be done byday labor. The Board met from time to time as the business required, and the building progressed, and on February 21st, 1887, Brockton became a separate circuit, and the name changed to the St. Clarens Avenue Methodist Church.

On February 23rd, 1887, John Todd and Thomas Dean were elected trustees, and on the 28th, George Bye was elected a trustee, the church at this date being nearly completed, and on March 17th, 1887, was duly opened for divine service by the Rev. Dr. Stone, and on the following Monday evening a social tea was provided by the ladies, the Rev. Dr. Stone presiding, when subscriptions to the amount of about $3,000, being about the full cost of the church, was subscribed. Unfortunately a large amount of these subscriptions were not collected. This Conference year being now drawn to a close, the Rev. H. W. McTavish was removed to another field, and Rev. W. W. Andrews became the pastor in June of 1887, while the following quarterly official board: Jos. Emerson, Geo. Dale, W. Watson, R. Van-Horne, R. Gutthrey, John Todd, Geo. Kenney, Thos. Abbs, Thos. Hurst, with W. W. Perry, recording steward.

On November 14th, 1887, J. J. Copeland, and E. A. Porch were elected on the board, and W. W. Perry being superintendent of the Sabbath School and recording steward resigned, when W. T. Stone was appointed superintendent and E. A. Porch elected as recording steward. After some time J. J. Copeland followed Mr. Stone as superintendent of the Sunday School.

The Rev. W. W. Andrews remained three years. After him Rev. Dr. Perritt, one year; then Rev. George Webber, when improvement in the church to the amount of $300 was made. He remained one year, then Rev. J. A. Chapman followed, when some improvements were made, including a new furnace at a cost of $130. He remained three years, then Rev. George M. Brown remained three years, and improvements to the church were made amounting to about $500; also a new organ was purchased and paid for at a cost of $140. Rev. Thomas Edwards, the present pastor, is in his second year of office (1899).

St. Paul's Church.

This beautiful Church was erected and was the result of the union of a goodly number of members of the Primitive body worshipping in the Church at the corner of Davenport Road and Yonge Street, and numerous families of Wesleyans who resided within convenient distance of the present place of worship.

It was built in 1887 by Messrs. Brown & Bradshaw, builders, the cost of church, parsonage and land being $42,000. Of this sum $20,000 was furnished by the Primitives, who had effected a profitable sale of the Church on Davenport Road.

Its original trustees were: Robert Shaw, William Dennis, George Bolan, William Cummings, James Shaw and James Fairhead. The two latter are the oldest living trustees (1898).

Its first-class leaders were: Robert Shaw, James Shaw, William Dennis, William Cummings, Mrs. Fossett and Mrs. Woolsey.

Mr. Tonkins became first choir-leader and his wife first organist.

Mr. Armstrong at present leads the choir and has done so for years efficiently and well.

The first superintendent of the Sunday School was Mr. Morley. He was succeeded by Mr. Faircloth, who in turn gave way to Mr. Doherty, the present superintendent.

The pastors have been: Mr. Joliffe, one year; Mr. Philips, three years; J. E. Lanceley, two years; Dr. Parker, three years; E. E. Scott, present pastor (January, 1899).

The church is a splendid structure, will seat 1,200 people, with a separate Sunday school.

The school recently celebrated its fiftieth anniversary, for it dates its origin from the original school which met away back in the forties, on the south side of Sydenham—now Cumberland Street—and which was continued in the Primitive Church on Davenport Road.

Its officers are (1897-98):

Board of Trustees—Rev. E. E. Scott, Chairman.

James Fairhead, Secretary-Treasurer.

James Shaw, J. M. Faircloth, J. J. Page, Dr. J. G. Adams, J. M. Smith, J. W.

Lawrence, W. L. Matthews, L. J. Clark, C. W. Abrey, W. K. Doherty, A. J. Pattison, J. Leslie, C. Ferrier, T. Shaw, E. R. Wood, F. Booth.

Quarterly Official Board—Pastor, Rev. E. E. Scott.

Superannuated Ministers—Revs. M. Fawcett, J. Doel, T. W. Glover, Geo. Abbs, J. A. Dowler, Dr. Cochran.

Local Preachers—John Stevenson, C. Ferrier, David Plewes, George Beavers, W. G. Watson.

Class-Leaders—James Shaw, E. Pearson, J. F. Kerr, D. Plewes, J. S. Powley, J. J. Eaton, Mrs. Woolsey, Mrs. Beavers, Miss Matthews.

Assistant Class-Leaders—George Howson, W. Dennis, L. C. Peake, J. J. Page.

Stewards—W. L. Matthews, L. J. Clark, A. Leslie, Dr. J. G. Adams, J. Fairhead, E. R. Wood, A. J. Pattison.

Sunday School Superintendent—W. K. Doherty.

Epworth League President—W. G. Watson.

Committee on Finance—J. M. Faircloth, W. L. Matthews, L. J. Clark, J. Fairhead, J. J. Page, A. Leslie, J. M. Smith, T. Shaw, E. Bedford.

Yonge Street Church. (Opp. p. 233).

CHAPTER XX.

Yonge Street, Westmoreland and St. Alban's Churches.

THE weekly prayer meetings of Methodism many years ago were held on Thursday evenings; the now customary Wednesday prayer-meeting is a modern innovation.

In 1867, in the home of John Williams, on Yonge Street opposite Shaftesbury, now Wickson Avenue, a weekly Thursday evening meeting was begun. John Williams was a cooper, and his home was an unpretentious rough-cast structure, a storey and a half in height, which is standing to this day.

Among those who were regular attendants, and who were accustomed to occasionally exhort at these meetings, the names of David Thompson, William Dennis and Andrew Smiley are still remembered.

These meetings had an interest which was born of merit. Some notable conversions occurred, and the members of the incipient society were zealous for God. The preachers of the Central Church occasionally visited the movement, especially to administer the Sacrament. Consequently, Bloor Street Church became interested, and after the meetings had been so conducted for about three years, many of the leading members of the Church proposed the advisability of the erection of a house of worship in the northern suburbs.

John Macdonald, the late Senator, George Robinson, E. G. Crown and John T. Moore became ardent supporters of the proposal, and the present site was secured from George Robinson for $1,700, and the present comfortable brick structure was erected at a total cost of $15,000.

The corner-stone was laid by Dr. Morley Punshon, on the 4th day of April, 1873, and on November 5th, of the same year, dedicatory services were conducted by Rev. Dr. Wood. The opening services were continued altogether for three Sundays, many eminent clergymen officiating.

The original trustees were, G. B. Crown, who for 13 years had been organist of Central Church, John Macdonald, George Robinson, Samuel Wickson, James Wallace, John Williams, John Grainger, J. W. Bridgeland, Andrew Smiley, John

Doel, Samuel Alcorn, Edward G. Crown, James B. Boustead, James A. Maclellan, and Oswald F. Foster. Many of them are now dead.

In the newly erected Church the first classes were led by Andrew Smiley, John Macdonald, George Robinson, and Mrs. Macdonald, who has been leading a class since the building was erected.

The first choir-leader was J. B. Boustead, and the first organist was Miss H. M. Robinson.

The Church itself is a comfortable and substantial structure of solid brick, of gothic style of architecture. A straight gallery runs across the eastern end, and ensures seating capacities for six hundred people.

The Sunday School, for which a separate building is erected, was first conducted by Mr. Boustead, who for two years officiated as Superintendent. John Macdonald, George Robinson, John T. Moore, G. W. Wood, and Edward Martin succeeded in turn. The latter, with the exception of a twelve months' holiday, which he spent in England for the restoration of his health, has been Superintendent for many years.

G. B. Crown was married in this Church shortly after the opening, and as he and Mrs. Crown were the first couple joined in matrimony they were presented with the regulation Bible and Hymn Book.

For three years after its erection Yonge St. Church was placed in the same circuit as Central. During this time its pastors were Rev. H. M. Manning, its first pastor; F. H. Wallace, now Prof. Wallace, and Coverdale Watson.

In June of 1876 it was set apart as a separate charge, and the Rev. W. L. Rutledge, now of Hamilton, was appointed by Conference to its pastorate.

He is still remembered and spoken of with unreserved admiration and approval. His industry, perseverance, tact and courtesy, the sterling qualities of his spiritual preaching, and the genuine consecration and piety of his life, combined to make him an ideal preacher, and under his care the church grew abundantly and was placed on a solid foundation. The pastors in charge have been:

June, 1876, to June, 1879, Rev. W. L. Rutledge.
" 1879, " " 1882, Rev. F. H. Wallace, M.A.
" 1882, " " 1883, Rev. George Leech.
" 1883, " " 1886, Rev. R. N. Burns, B.A.
" 1886, " " 1889, Rev. George J. Bishop.

June, 1889, to June, 1891, Rev. J. V. Smith.
" 1891, " " 1893, Rev. Hugh Johnston, D.D.
" 1893, " " 1896, Rev. Joseph H. Locke.

Present pastor, Rev. Dr. Parker.

The choir-leaders have been J. B. Boustead, two years; G. B. Crown, 15 years, and Thomas Hook, the present leader, who has occupied the position for some eight years.

The present Trustee Board is composed of the following: George Robinson, G. W. Wood, John K. Macdonald, J. T. Moore, George B. Crown, Frank Floyd, J. Lockhart Watt, W. W. Jones, Secretary and Treasurer.

QUARTERLY OFFICIAL BOARD.

Pastor, Rev. Dr. Parker; supernumerary minister, Rev. J. G. Manly.

LOCAL PREACHERS.

John T. Moore, John Carter, Alfred Day, John Bolwell, William Calvert, James Lydiatt, Howard J. Barrie, John W. Dawson.

STEWARDS.

G. W. Wood, Recording Steward; George Robinson, George B. Sparling, W. W. Jones, C. W. Laker, G. E. Lawrence and —— Murray.

Organist, Miss Murray.

Westmoreland Church.

Originally a small Baptist meeting-house, stood on the eastern side of Westmoreland Avenue, near the location of the present Methodist Church.

As the Baptists were numerically weak, the Methodists, with the help and financial assistance of some of the members of the Metropolitan, secured the building some fourteen years and instituted divine worship.

It may truly be termed a mother of churches, for from it has sprung a number of meeting-houses throughout the locality.

It was thought that some eight years ago it would disappear, but, phœnix-like, from its ashes appears the present church, which under the ministry of Rev. Mr. McKee, now flourishes abundantly.

The erection of the building was begun in the spring of 1891 and finished in the fall. The length of time consumed in the erection of this modest structure is accounted for by the fact that all the labor on it except the plaster work only

was done by its own members. In the long summer evenings and every Saturday afternoon the ring of hammers and the buzz of saws could be heard, and slowly the little church neared completion.

Messrs. Convoy, Butt, Russell, Reid, and the three Hudson brothers worked throughout the summer, and their self-denial and industry reaped its reward in the completion of the church.

The Rev. Mr. Dennick, a superannuated minister, occupied the pulpit for six months, until duly admitted into a Conference circuit.

The original trustees were: Messrs. Russell, Convoy, and the three Hudsons.

The first class-leaders were :—Edward Hudson, Mr. Gilley and the pastor.

The choir was led by Mr. Ewing.

The Sunday-School was started at the same time, and its superintendents since then have been Walter Hudson, J. C. Hudson, Edward Hudson and John Price, the present officer.

The Rev. Mr. Scott, also superannuated, succeeded Mr. Dennick and occupied the pulpit for three years. Then Rev. R. J. Aikenhead succeeded and remained a full pastoral term, when the present pastor, Rev. Robert McKee, took his place (1898).

Under his pastorate the church is gaining rapidly, his plain spiritual preaching and faithful performance of duty having been of great benefit and assistance to the congregation.

The present officers are :—

PASTOR.—Rev. Robert McKee, 661 Dovercourt Road.

BOARD OF TRUSTEES.—Ed. Hudson, Treasurer; F. Chappell, Secretary; James Conboy, sr., J. C. Hudson, Thomas Conboy, J. Nicolls, D. Turner, I. J. Sproule, T. Collins, A. Russell, W. Hudson, Geo. Butt, T. Reid, S. K. Correll, Wm. Collins

QUARTERLY OFFICIAL BOARD.

STEWARDS.—Thomas Conboy, J. C. Hudson, George Butt, William Collins, T. Collins, T. J. Sproule, F. Chappell.

ORGANIST.—Miss Kent.

St. Alban's Church.

Perhaps nowhere in the progress of Methodism has its advancement been more phenomenal than in the extreme western section of Toronto, known as St Alban's Ward.

A little more than nine years ago a few earnest Christian workers thought they saw a locality where a mission might be successfully planted. Accordingly on September 2nd, 1889, they met with a few others of like mind at the home of Mr. Alfred Atkey, 12 Garden Avenue, and after full discussion it was decided to commence immediately the foundation of what now promises to be one of the most vigorous of enterprising charges in the outskirts of the city.

At first, as is often the case, they met with a great deal of hostility and discouragement from quarters where it should have been least expected, but in the face of all opposition, the Church took root, and its survival and marvellous growth has demonstrated that it was indeed a necessity in the locality.

On Saturday, the 7th day of September, hand-bills were distributed through the section, announcing that "Methodist Mission services will be held on Sunday, 8th inst., at 8 Garden Avenue, to be continued permanently. Preaching at 11 a.m., and 7 p.m., and Sunday School at 2.30 p.m., to which all children will be welcome." At 10 o'clock on Sunday morning, a zealous little company, with hearts all aglow and full of expectancy, met in an upper room of the house for prayer that the Divine blessing might rest on the new undertaking. It was said to have been a remarkable spiritual meeting, that the presence of the Lord was manifested mightily, and those who engaged therein were comforted in heart.

At 11 o'clock the first preaching service was conducted by Edward Terry, sixty-nine persons being present. At 2.30 p.m. the Sunday School was organized, and to E. J. Kinzniger, who was appointed Superintendent, devolved its management. The following were present at its opening:—Messrs. E. Terry, W. McFarlane, A. Atkey, J. Dufty, J. McHugh, J. Hare, W. Tedford, W. Swartout, J. F. Scott, J. Haines, H. Halls, F. Halls; Mrs. A. Wright, Miss McIntyre, M. Clark, M. Mortimer, L. and E. Challener, L. Shaw, Annie and Alice Halls, B. and M. James, Delia, Edith and Lily Bradley, Alice and Harriett Acott, May Quest, Vera Fowler, Blanche Halls, John, William and Alexander Dickson, Willie Mortimer, Harvey Ramsey, Cameron, Louis and George Vivian, Frank Kinzniger, Osmond Wright, Harvey James and Clarence James.

The Superintendent appointed E. Terry, W. Tedford, W. McFarlane, J. McHugh, and Mrs. A. Wright as teachers, the last named being in charge of the primary class, a position she has held ever since with marked faithfulness and genuine consecration, scores of the young benefiting under her gentle words and kindly teachings.

At the evening service Mr. William Calvert preached, and eighty-eight persons were present, while many others who could not get admission sat or stood on the boulevard in front, the window sash being raised so that all could hear. The offertory for the day amounted to $20.05.

William Calvert was a pillar of strength to the opening movement. A wise counsellor, an able helper, and a firm friend, he had already gained the respect of all whom he met.

From the outset local preachers and lay helpers rendered valuable assistance, and to their help and the indefatigable efforts of Mr. E. Terry, who was a tower of strength spiritually and financially, and his associates are to be accorded the credit of no little of the success achieved.

It soon became evident that additional accommodation was required. At a meeting held to consider the advisability of securing a lot and erecting a church subscription books were circulated, and as the amounts promised were considered satisfactory, it was decided to proceed.

The first intention was to erect a frame building, 20 x 40 feet ; upon favorable reports from outside sources it was decided to make it 30 x 40 feet ; then, again, 40 x 50 feet. But the final outcome and resolution decided for a brick building, 40 x 60 feet.

A committee was appointed immediately and authorized to call for tenders and proceed with the work.

On the seventh day of November another handbill was issued stating that "Owing to the premises at 8 Garden Avenue being too small to accommodate those who desired to attend the services which have been held there during the past two months, this is to inform you that until the completion of the new church on Galley Avenue (now in course of erection), public worship will be conducted at No. 7 Union St." This latter building was the first public schoolhouse in Parkdale, and was originally situated on the site of the present school, corner Lansdowne and Marion St., but had been removed to Union St., and was used as a dyeworks factory. Previous to the opening Sunday several of the officials and their wives had papered, tinted and scrubbed the place, making it quite presentable.

Mr. Jonas Coxhead lent benches which, supplemented by chairs, furnished seating capacity for 175 to 200 people.

At the Sunday service the dyehouse was packed and during the four months services were continued there the interest and attendance were fully kept up.

On the 23rd day of March, 1890, the Rev. Dr. Briggs preached the opening service of the new church and dedicated it to the worship of Almighty God, and the following trustees received the charge: Edward Terry, J. Addison, W. Tedford, A. Atkey, W. Dayton, W. H. McFarlane, W. Halls, C. Stevens, W. B. Crysler, E. J. Kinzniger.

The afternoon and evening services were conducted by Revs. A. M. Phillips and Dr. Dewart.

The edifice which bears the dignified title of St. Alban's, which name was suggested by Mr. Tedford, was built with the assurance that before long it would be used solely as a schoolroom, and a newer and larger building erected in front.

Rev. J. J. Redditt, the first pastor, was an able and eloquent preacher and remained three years. He was succeeded by Mr. McCullough, one of the most effective evangelical hard working Methodist divines that Canadian Methodism can claim. The present pastor (January, 1899) is the Rev. W. F. Campbell.

CHAPTER XXI.

Wesley Church.

IN the year 1875 Wesley Church was built. The enterprise was fathered by the Rev. W. H. Poole, who was then pastor of Queen Street West Church. Although as a pastor he was successful to a degree, no work done during his term has earned for him the merit of marked executive ability and far-sighted wisdom so much as the building of this Church.

At that time the western suburbs were unsettled; wide extending fields, interspersed here and there by a low growth of cedar and underbrush, stretched far and wide where now neat, comfortable brick dwelling-houses raised their modest fronts, and more pretentious church-buildings—a numerous family—uplift their massive walls.

On Strachan Avenue there were then two houses only. Crawford, Givens and Shaw Streets contained a few unpretentious cottages; Argyle Street was a cedar swamp; four miserable stores were scattered throughout the length of Dundas Street; the asylum wall extended eastward as far as Massey Street; while westward from Dovercourt Road a huge mile race track occupied the great square of land contained between the latter road and Gladstone Avenue, and extended northwards from Queen Street almost to Dundas. It was owned by a Mr. Bacon. His dwelling-place was a white brick house, which stood on the back part of the race-course, where now the western part of Mackenzie Crescent is located.

A huge high fence standing on the west side of Dovercourt Road, which enclosed the race-course, extended from Queen Street above Argyle, where now are seen comfortable brick dwelling-houses. Judge Harrison then owned the land located between Argyle and Dundas Streets, from whom the Lindsays in later years secured their property and the present residence of Robert Awde, the superintendent of Wesley Church since its inception, was then a garden and a field. Dovercourt Road was an impassable thoroughfare in winter and in springtime. Down the east side of the street a deep and dangerous ditch had

been excavated to carry off the rains. Parkdale, the "Flowery Suburb," whose beauties have never yet been done justice to by any pen, was then unknown. Its lands were farming lands, and Gray's nursery, situated on the south side of Queen Street, extended throughout a great deal of its location.

Brockton, whose extending limits now stretch away until from its uttermost dwelling-houses can be seen in close proximity the huge factories and neat dwellings of its rival suburb, West Toronto Junction, could then but boast twenty unpretentious houses, occupied chiefly by Irish Catholic settlers.

Richard L. Denison resided in a house surrounded by woods, situated at the head of where Lakeview Avenue now runs; but it was after this that not only Lakeview Avenue, but Churchill and Ossington Avenues were cut off his estate. At the time of the building of Wesley Church the la ter avenue was a blind street, cutting its way through huge dunes of sand, and leading only to an entrance that admitted the dubious traveller into the estate mentioned.

It was early in the seventies—probably 1873—when, at a meeting of the Quarterly Board of old Queen Street Church, the question was asked "What shall we do to extend Methodism?"

The pastor, Rev. W. H. Poole, who will long be remembered in the annals of the church, asserted that a new place of worship should be erected in the western suburbs. The east was on the point of action. Woodgreen Church lay heavy in thoughts of dear old Dr. Carroll, and was soon to be erected. The church extension fund was heard of in all the churches. The suburbs were ripe for missionary enterprise, and if Methodism wished to possess the land, it behoved that denomination to exert themselves.

A trustee board, for the erection of a west end church, consisting of Dr. W. W. Ogden, James Patterson, John Morrow, Thomas Beely, W. S. Finch, Samuel Heal, John Blake and Robert Awde, who acted as Secretary-Treasurer for seven years, was organized in 1874, and a committee appointed to purchase a location. They first bought land at the corner of Shaw and Queen Streets.

Then Mr. Paul, sr., the architect, was commissioned to draw plans for a place of worship. It was decided at this time that the land purchased was an unfavorable location whereon to build. Shaw Street, then a narrow lane, at its junction with Queen Street, was likely to be widened at any time by the civic authorities, the lot secured was liable to be taken by the city for this purpose.

A new committee was appointed; the Shaw Street site was sold and the present location at the corner of Ossington Avenue and Dundas Street was purchased from Mr. Winchester at $20 a foot.

Some of the early contributors were: Mr. Jennings, $25; Mr. Hamilton, $25; Richard Brown, $25; E. Coatsworth, $25; Dr. Rosebrugh, $20; Dr. Hodgson, $10; $130 being the sum realized from the church extension movement. A little later John Macdonald gave $250; James Patterson, the Manager of the Toronto branch of Thomas May & Co., gave $500; Dr. Wilmott, $25; Rev. Dr. Potts, $25; John Lake, $25; James McGee, $25; J. R. James, $20, and G. Brunt, $20.

The architect's plans were accepted and tenders called for. Mr. Damp secured the contract for the erection of the church. The work was begun in the fall of 1874 and progressed so rapidly that in the spring of the following year when the corner-stone was laid, which ceremony was performed by James Patterson on the fourteenth day of May, the foundations and the piers were all in finished completion, the joists were laid ready for flooring and the frame work of the building was so well advanced that everything pointed to an early opening of the church. On the following day Robert Awde had completed a payment of $1,250 to the contractor Mr. Damp, a fact that proved that favorable progress had been made.

Then an insurance policy was taken out for a considerable amount, the premium of which called for $44, which was further supplemented in the month of August by another policy calling for $20 premium more.

Then a masterly stroke of business was consummated by the board, which deserves mention. The Dominion held ordinance lands at the foot of Bathurst Street. Out of these lands the Government had presented St. John's Church, situate at the corner of Stewart and Portland Streets with their site, and had given the Methodist body the property adjoining for the same purposes.

But the situation was unfavorable and as the years rolled by and the Methodists made no claim upon the land, the Government sold it out in lots, receiving payment therefor in instalments from the purchasers.

The trustee board of Wesley Church considered the subject and instructed Wm. Lauder, the solicitor, to look into the matter. As they were not then aware that the Government had already sold the land, he was instructed to repair to

Ottawa to secure consent for its sale and to have the proceeds placed to the credit of Wesley Church. But he found that it was already sold, that houses were already built upon it and paid for, only one or two instalments being yet due. The Government recognized their pledge; turned over the proceeds of the sale of the land to the trustees; and Wesley Church received $1,167.76 by the arrangement, which was duly devoted to the building fund.

The church was formally dedicated to the worship of God and opened on the 18th day of July, 1875. The Rev. Dr. Enoch Wood preached the dedication sermon. The Rev. W. H. Poole, who afterwards became a doctor of divinity, was present, and the choir of Queen Street Church came up to assist in the singing. The collections of the opening services amounted to $84.28.

The church itself was in the Elizabethan style of architecture and would seat five hundred people. It was a strong wooden structure faced with brick. Two entrances, in the front on Dundas Street, reached by steps, the same as to-day, admitted the congregation. A small straight gallery ran across the southern end, and here the choir was located for many years. Robert Awde was their first leader. Miss Knox played the organ; here sang the two Miss Ritchies, Mr. Monday, Mr. Clark and Mr. Honeysett.

Beside leading the choir, Robert Awde became superintendent of the Sunday School, and so continues till the present day. In his charge he had some fifty scholars. Here Messrs. Hare, Hood, Blake and Stagg, and Miss Knox taught classes. John Kieler became its first secretary and treasurer. Its present membership is the largest in the Dominion, and numbers 1,354 scholars, teachers and officers. Truly "the little one had become a thousand."

The first class-leaders were Thomas Hook, John Blake and William Stagg. The first ushers were Mr. Hook and Mr. John Blake, a local preacher, who also became pew steward. The first local preacher who afterwards came into the church was Richard Charles.

The church was placed first by conference in connection with Queen Street, and the first preachers were Rev. W. H. Poole and Rev. E. F. Goff, who alternated in the two pulpits. After six months' time the latter fell ill, and the Rev. Dr. Ryan, who had recently arrived from England, filled his place for the balance of the year.

When the Rev. Mr. Poole's term was over in Queen Street Church, the

Revs. S. J. Hunter and Isaac Tovell succeeded to the circuit. As the latter was the first married pastor Wesley Church had as yet received, a parsonage was rented for him in the year 1876.

One of the two houses then on Crawford Street was secured from Miss Parke, who was then an officer in the asylum and fitted up as a parsonage. John Blake occupied the other. In the first year of Mr. Tovell's pastoral term, the circuit was divided, and Wesley Church set off as an independent charge, receiving however, from the Quarterly Board of Queen Street Church the sum of $250 for the first year, and every year an annual reduction was made of $50 until five years subsequently, when it was discontinued.

Mr. Tovell remained three years and was succeeded by Rev. W. L. Rutledge who came in June of 1879. He was a gifted preacher and a good pastor. He afterwards occupied Grace Church, of Winnipeg, and a church in Brantford, and then went to the city of Hamilton.

Rev. C. E. McIntyre, now of Belleville, succeeded him, and remained a full term of three years.

During his term the church was enlarged. The walls were extended at each side and the original roof placed upon pillars. By this enlargement the seating capacity gave accommodation for seven hundred people. Eighteen feet of land fronting on Dundas Street, and purchased at a cost of $18 a foot, was bought from Mr. Winchester. A house and lot on Ossington Ave., next to the Church, and owned by Mr. Taylor, was also secured. About the same time the old Givens Street day-school, a frame structure which had been replaced by a modern brick building of capacious proportions, was purchased by the Trustee Board, moved to the rear of the Church, and converted into a Sunday-School; it would then contain 250 scholars.

Mr. McIntyre was succeeded by the late lamented Rev. Thomas Cullen, who died in London a few years ago; in his time another extension of some thirty feet was added to the rear of the church. The chairs were then brought from the gallery and placed in their present position behind the pulpit, and four extra class-rooms, which were badly needed, were secured.

The Rev. Dr. Galbraith followed as pastor. He was a great theologian, an eloquent speaker, and a master builder. To him the church paid the largest salary they have ever given, which amounted to $2,000 a year, supplemented by a gift of $200. He was retired from the ministry, and resides now in Belleville.

The Rev. R. N. Burns followed and spent three years. The Rev. S. D. Chown is the present pastor, and already he has gained a high place in the esteem and a warm place in the hearts of his huge congregation. (1898.)

The church is one of the most prosperous in the Dominion. Starting with a membership of forty it soon outstripped its mother church of Queen Street in every particular. Its library contains more than a thousand volumes, besides which a separate library is supplied for the use of members of the Bible class. A library for the church is also proposed, and will probably be carried out. The average attendance at class—the test of membership in earlier days—is the highest here throughout city Methodism—a fact which speaks volumes in favor of the spiritual condition of its membership.

CHAPTER XXII.

Dunn Avenue Church.

THE remarkable feature of Parkdale Methodism has been the rapidity of its growth, originating in the little old rough-cast chapel on Queen Street West, with its modest dimensions and limited seating capacities. It now claims, after the Metropolitan Church, the finest structure for purposes of worship in the city. The increased attendance and ensuing prosperity which attended the inception of Methodism in the first little chapel prompted its members to undertake the erection of a larger edifice. This was facilitated by the fact that the congregation had already secured land on Cowan Avenue, opposite Melbourne Avenue. A building committee was appointed consisting of Messrs. Wingfield, Gurd and Kerzinger, and tenders for the new church were called for.

Building operations were begun without delay, and in the year 1886 the brick edifice, now occupied by the Presbyterian body, was completed. The corner-stone was laid by H. H. Cook, many years the Parliamentary representative of Simcoe County, and the dedicatory service was preached by Rev. Dr. Williams, then President of Conference. A series of opening services were held, and Rev. Dr. Milligan, Rev. Dr. Sutherland and Rev. Dr. Briggs, among others, occupied the pulpit. It was a fine structure, would seat between five and six hundred people, and cost $16,000. The first trustee board of this church consisted of J. W. Wingfield, R. O. Dickson, G. Gurd, treasurer, A. H. Welch, Robert Yearsley, J. C. Musson, Ed. Kinzinger, secretary, Geo. Sinclair, Thomas Abbs, David Boyd, Robert King and A. W. Spalding.

Here the first class-leaders were Edward Terry, Mr. Swartout, F. Buchanan, A. H. Welch and Mrs. Clement.

Mr. A. W. Spalding became first superintendent of the Sunday School, succeeding Mr. A. H. Welch who had officiated in the Queen Street Church School.

Mr. Kinzinger became first choir leader, and Miss Terry the first organist.

Dr. Meecham occupied the pulpit, but in six months' time he fell ill and was compelled to resign his charge. He was succeeded by the Rev. Dr. Stone, a

Dunn Avenue Church, Parkdale. (Opp. p. 246).

Interior Dunn Avenue Church, Parkdale. (Opp. p. 246).

strong preacher and an industrious pastor, who remained three years and a half, the remaining period of time that the church was used by the Methodists.

In the meantime Parkdale had grown with marvellous rapidity. It was now known by the title of the flowery suburb and it worthily deserved the appellation. Its beauteous streets and avenues, well paved, well lighted, whereon were situate picturesque and comfortable dwelling houses, with their wide boulevards and long vistas of shade trees, stretched from Queen Street to the Lake. From the southern shore was visible the winding indentions and the bold headlines of the Humber Bay, while to the north the hills of High Park, clothed with maple, birch and beech trees, all combined to add to the charming features of the favored suburb.

It was now decided to build a new church more in keeping with the surroundings. J. W. St. John, A. W. Spalding, George Sinclair, treasurer, Arthur Poole, secretary, and Isaac Lennox, chairman, were appointed and formed a building committee, and Messrs. Langley & Burke, the architects, were instructed to draft the plans.

They decided to build on the present location of Dunn Avenue Church and the land on the southeast corner of Dunn Avenue and King Street was purchased from George Cox and J. W. Langmuir at a cost of $70 a foot, which totalled nearly $9,000, and the contracts placed for the erection of the new building in 1889.

The original trustees of this church were:—A. H. Spalding, George Sinclair, Isaac Lennox, Joseph Lennox, Frank Buchanan, J. Shilton, A. H. Welch, Jonas Coxhead, J. A. S. Stewart, W. R. King, J. W. St. John, J. W. Isaacs, James F. Johnston, Arthur Poole, J. M. Redmond and G. F. Marter.

In October of 1889 the ceremony of laying the corner-stone was performed by Hart A. Massey and upon the 29th day of July in the following year the church was formally dedicated to the worship of God. The Rev. Dr. J. O. Peck, of Brooklyn, N.Y., an eloquent divine, preached the morning and evening sermons, while the Rev. Dr. Sutherland preached in the afternoon and conducted the dedicatory services. The structure is a magnificent one, with a seating capacity for sixteen hundred people, and was built at a total cost of $68,000.

The room for the Sunday School will hold nine hundred scholars and is in itself a capacious structure.

Mr. Frank Buchanan here became Superintendent of the Sunday School, and

was succeeded by J. W. St. John four years ago, who as an efficient and capable officer now fills that position.

The first pastor was Rev. J. F. German, a plain preacher of solid and reliable qualities. He was succeeded by Rev. E. E. Scott and Rev. J. A. Rankin, the present pastor, who is deservedly held in high esteem.

The present officers of the church are, 1897-98:

Pastor—Rev. J. A. Rankin, residence, the Parsonage, 225 Dunn Ave.

Classes—No. I. Sabbath 10 a.m.; Leaders, B. Westwood, W. W. Mason.
" IV. " " " Rev. Jas. Smith.
" V. " " " G. J. Blackwell, Mrs. Blackwell.
" VI. " " " S. R. Allen.
" VII. " " " Wm. Hamilton, J. W. Narraway.
" VIII. " " " J. N. Shannon, W. F. Mountain.
" II. Thursday, 8 p.m. " F. Buchanan, E. A. Stevens.
" III. Wednesday, 3 p.m. " Mrs. Dr. Bascomb, Mrs. Clement, Mrs. Welch.

Week day Services—Prayer meeting, Wednesday evening, 8 p.m.

Classes—Thursday evening, 8 p.m.; Leader, F. Buchanan; Assistant, E. A. Stevens.
Wednesday afternoon, 3 p.m.; Leader, Mrs. Clement; Assistants, Mrs. Welch, Mrs. Dr. Bascomb.

Epworth League—Monday evening, 8 p.m.; President, J. W. W. Stewart.

Junior Epworth League—Harold Harris, President; Miss Florence Fish, Superintendent.

Wednesday evening, 7.30—The Pew Stewards and Envelope Stewards will be in attendance in No. 1 Class Room.

Women's Missionary Society—Monthly meetings, second Monday in month, 8 p.m.

Ladies' Aid Society—Monthly meetings, first Monday in month, 3 p.m.

Board of Trustees—Rev. J. A. Rankin, Chairman; G. F. Marter, Treasurer; Sturgeon Stewart, Secretary; J. W. St. John, Dr. A. W. Spalding, J. W. Isaacs, Jonas Coxhead, A. H. Welch, J. M. Redmond, Arthur Poole, F. Buchanan, Joseph Lennox, Isaac Lennox, W. R. King.

The Quarterly Official Board—T. N. Scripture, Recording Steward. Stewards—A. O. Bucham, H. R. Hardy, J. P. Clemes, Joseph Lennox, G. F. Marter, Isaac Lennox, J. N. Peer, T. N. Scripture.

CHAPTER XXIII.

Berean Church.

THIS beautiful little church, built in the tabernacle style of modern church architecture, which nestles to the east of the great mosque-like asylum buildings of Queen Street west, takes its name from an interesting passage in the Acts of the Apostles: "And the brethren immediately sent away Paul and Silas by night unto Berea; who, coming thither, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

The inception of this church is due to James Stollery, an enthusiastic and persevering Christian worker. In the summer of 1890 he had moved to the west end of the city. He had been a worshipper in Agnes Street, had sat beneath the preaching of J. McD. Kerr, and had received his Christian education in that church.

He allied himself with Euclid Avenue Church, but he was not content to spend his time in passive work, so in the summer time of the year 1890, he, John Thompson, Charles Vine, Harry Quant, and his daughter, Lulu Stollery, who was a sweet singer, held meetings in the open air at the corner of King and Stafford Streets on Sunday afternoons. They subsequently removed to the corner of Bellwoods Avenue and Queen Street.

The immediate result was that a workers' meeting was held in the Euclid Avenue Church, and three bands were formed for missionary efforts in the open air. One, led by Mr. Stollery, took its stand upon the corner of Niagara and Tecumseth Streets, and preached the gospel of salvation. Another, led by William Dunlop, invaded Hackney Street, and held its meetings there. The third band was led by the resolute James Thayer, now an honored member of Berea, and the rough inhabitants of Mansfield Avenue would gather around to hear the tidings of the truth.

As the summer passed away and the winter drew nigh, the bands would gather at the separate rendezvous, the leader would make a statement, then all would

march for the hall over Massey & Company's offices, the use of which had been given by the firm. Here for more than twelve months splendid meetings were held on Sunday afternoons. Local preachers like William Dunlop, James Thayer, Mr. Sturdy, and James Stollery, with Isaac Moore, would preach. The Toronto Conference took notice of the work, and sent Rev. McD. Kerr to organize a church, which was duly accomplished in Massey Hall. He became their first pastor, Aaron Childs the first superintendent of the Sunday School, with the late William Britton as his assistant; John Todd and Harry Quant became class-leaders; Mrs. Kerr, wife of their pastor, led the singing of the choir, and Miss Miller became their first organist, and so the germ of Berean Church had gradually matured.

The exigencies of business and the lack of room compelled the Massey firm to convert the hall into offices, and the new organization had to seek new quarters. They erected a tent on the north side of Crawford Street, not far from the location of the present church, and held services here throughout the summer, many new members being brought under the influence of the gospel under the evangelical preaching of Mr. Kerr.

As winter again drew near they secured Murray Hall, at the corner of Northcote Avenue and Queen Street, and worshipped there for another year. Some of the old families that worshipped there were:—Wm. Dunlop, Charles Patchet, Joseph Bailey, of Argyle Street, Todd, Jas. Stollery, Stanley Hewitt, Isaac Moore, and Mrs. Melluish. Here Aaron Childs continued superintendent of the school, and Miss Miller as organist, while Messrs. Patchett and Freeman, as well as Messrs. Todd and Stollery, became leaders of classes.

The movement extended rapidly in Murray Hall, and it was decided to build a church. Subscriptions and donations were given in a liberal spirit, and the undertaking became practicable. The Massey family gave with genuine liberality, the late Mr. Hart A. Massey, the father of the family, many times giving subscriptions each of $100. Isaac Moore, Elias Rogers, George E. Cox, and Mr. Weldon were also among the most ardent supporters in a financial way.

During the erection of the building the congregation removed from Murray Hall, and again occupied a tent on Crawford Street. During a storm it was levelled with the ground, but soon again was pitched for worship.

In the year 1892 Mr. Hart A. Massey laid the corner-stone, and later on it

was dedicated to the worship of God. Three successive Sundays of special dedicatory services were held, and among the preachers on these occasions were Rev. Dr. Potts, Dr. Carman, and Mr. Starr.

The building and the land cost between $12,000 and $13,000. The latter was secured from a loan company, and consisted of seventy-six feet, the price whereof being $41 per foot. Mr. Larke, the architect, drew out the plans for the edifice; Mr. Marshall secured the contract for the carpenter work; while Mr. Lucas attended to the masonry.

The original trustees were Isaac Moore, James Sturley, William Dunlop, John Clark, Henry Pullen, William Munns, James Thayers, Dr. Humble, Mr. Weldon and Mr. McCormack.

Mr. Kerr's successful term of three years was almost finished when the new church was opened. The Rev. Edward Starr succeeded and remained two years, followed by E. S. Rowe. Mr. Laker is the present pastor. An interesting preacher, and an able speaker, he is doing a gracious work.

The present Board of Trustees is composed of the following members: James Stollery, Stanley Hewitt, Charles Patchett, Mr. Fawkes (the undertaker), Joseph Lloyd, William Dunlop and Isaac Moore.

The class-leaders are John Moore, James Stollery, William Dunlop and Lawrence Jakes.

The present Bible-class teacher is Mr. Best, who succeeded Mr. Stollery, who was the first layman who occupied that position. William Dunlop is pew-steward; Mr. Lloyd, secretary, and Richard Hodge is treasurer.

Mr. Stollery succeeded Mr. Childs as superintendent of the Sunday School, and has filled the position for years with marked efficiency.

Mr. Edward Roberts leads the choir, and under his supervision the choristers have performed their duties with excellent taste, so much so that the Berean choir is gaining a deservedly high place in the estimation of the church-going public in the west end.

There is no prettier church building in the city. It is built in the same style as Broadway Tabernacle. It seats nine hundred people, a capacity which is attained by an excellent gallery. The choir occupy seats behind the pulpit. The round cathedral windows, the modern pews, the taste and decorum followed in every detail, all combine to make a church than which a more comfortable to worship in would be difficult to find.

CHAPTER XXIV.

The Centennial and Clinton Street Churches.

ON Westmoreland Avenue in 1883, on the eastern side of the street, a little south of the location where now stands the present Westmoreland Methodist Church, there stood a small rough-cast Baptist meeting-house which would seat two hundred people. That denomination was very weak in the north-western suburbs, and when through the missionary zeal of some of the rich members of the Metropolitan Church it was proposed to purchase it and convert it into a Methodist Church, the arrangement was consummated without much delay.

This was done in 1884, and the Rev. Mr. McTavish became first pastor of the new organization, and ably performed his duties. Sylvester Pugsley became the first Superintendent of the Sunday School, and the late William Price, a rare Christian character, a local preacher and an earnest worker, became leader of a class and afterwards succeeded Mr. Pugsley as Superintendent of the school.

The first trustees were Edward Gurney; B. E. Bull, the barrister; Dr. Wilmott, Thomas Langlois, Abner R. Price, Mr. Haughton, R. H. White, William Mosher, James Convoy, William Price.

The class leaders were Thomas Webb, who afterwards started a Congregationalist Church on Salem Avenue, which, however, he did not succeed in maintaining; C. R. Shaw, and William Price before mentioned.

The Rev. T. E. Bartley succeeded to the pastoral charge, and under his powerful oratory and spiritual preaching, combined with evangelical zeal of great ardour, many were brought to a knowledge of the fundamental truths of Christianity, and the church flourished in strength and numbers.

He was succeeded here by the Rev. J. J. Ferguson, and during his time, although the little chapel had now been in use only seven years, it was decided to erect a new building.

This was immediately proceeded with, and in the fall of 1891 the new church, built of solid brick at a total cost of $10,000, with seating capacity for four hundred people, was dedicated to the worship of God. George A.

Centennial Church. (Opp. p. 252.)

Cox and J. P. Bull performed the ceremony of laying the corner-stones, of which there were two.

The Rev. J. J. Ferguson was the first pastor of the new church. He was a scholarly preacher and a devoted servant of God. Having spent a term of three years, partly in the old building and partly in the new, he was duly succeeded by the Rev. Peter Addison, a typical preacher of the early days, of powerful physique, of sterling qualities of heart and mind, and a speaker distinguished for solidity of reasoning as well as the qualities of beseeching eloquence, who, after a year's service, was compelled by the infirmities of approaching age to seek superannuation and a rest from labor.

Rev. W. J. Smith became the next pastor, and spent a term of three years in successful labor. During his time, in 1893, the church amalgamated with Perth Avenue and Zion churches, he becoming superintendent of the circuit, but after two years' time the plan was relinquished.

The present pastor, and Mr. Smith's successor, is Rev. E. J. Hart, son of Dr. Hart, the missionary to China.

He is much beloved and held in high regard by his present congregation. Under his pastoral care the church is flourishing, the attendance increasing, and the membership growing.

The church contains no gallery, and only the infant classes of the Sunday School meet in the basement.

The Centennial Church stands on the east side of Dovercourt Road, a little south of Bloor Street, and its architecture is pleasing and tasty. Two main entrances, reached by a platform of eight steps, give admission within; the modern pews, and the neatness of finish and the propriety of taste everywhere displayed, combine to make one of the most homely and comfortable churches in the city. The acoustic properties are unexcelled, and add to the many qualities which unite to make this an essentially home-like church. The land was purchased from J. L. Daw, at a cost of $3,000.

In this new church William Price became first Superintendent of the Sunday School. When he died Thomas Langlois performed the duties for six months, and was succeeded by George Ward, the present Superintendent, an efficient and esteemed officer.

A history of this church would be incomplete without a remembrance of Mrs.

William Mosher, who for several years previous to her departure for Buffalo labored untiringly to promote its interests financially and spiritually. She was truly a mother of Israel, and her memory is not forgotten. She was the wife of William Mosher, one of the original trustees, mother-in-law of Abner Price and grandmother of Mr. Langlois, and mother of William Emery, another trustee. In class meetings her presence ever was an inspiration, and many a trembling convert has taken new courage after listening to her words of wisdom.

The first trustees of the new building were: J. P. Bull, J. J. Withrow, A. R. Price, Thomas Langlois, Secretary; William Price, R. H. White, T. A. Pearsall, H. Richardson, T. S. Smith, D. Pettit, Wm. Mosher, William Emery, Treasurer.

The present class leaders are: Hugh Richardson, T. S. Smith and the pastor. Mark Crocker and J. Peterman are ushers.

The Sunday School is in a flourishing condition. Starting with a membership of eighty, the average attendance now numbers some two hundred and fifty scholars. Here, T. S. Smith teaches the Bible Class; genial Thomas Langlois is deputy superintendent; Irvine Pugsley officiates as secretary; and Dr. Dumble is treasurer. They possess a small but well-selected library.

In the choir, T. S. Smith is leader, and J. T. Evans organist, and under their painstaking efforts the singing has attained a high order of merit.

When Toronto gives evidence of its second growth of great prosperity, and when the western and northern suburbs become more thickly populated, and the busy hum of many people is heard upon the now vacant streets, then a larger share and a fuller responsibility will rest upon Centennial Church to lead the "flock unshepherded" into the peaceful paths of life. She has but to continue in her present ways for time to prove her equal to the trust. (1897-98.)

Clinton Street Church.

In 1887 Mr. Farley, father of the temperance movement in the west end, lived in a capacious frame house on Clinton Street, opposite where now stands the Methodist Church. He was a missionary in spirit, and in his zeal he opened his home for cottage prayer-meetings, and invited several of his friends from Wesley Church to attend. Among those who accepted the invitation were John Thompson, of Queen Street West, Thomas Sanderson, Matthew Bullmer and others.

Prayer-meetings were held from that time with regularity, and an interesting work was begun which was destined to assume respectable proportions. Winter passed over, and in the spring-time Mr. Farley moved away. The Christian workers were left without a meeting place. A deputation waited upon the Quarterly Board of Wesley Church, representing the needs of the new movement and beseeching help. A tent was procured and erected upon the site of the present church, and a supply of local preachers was arranged. The first local preacher was Mr. French, an old Methodist, who for many years had worshipped in Wesley. Two services upon the Sabbath day and a Sunday School were held. Mr. Stinson, likewise a member of Wesley, became first superintendent of the school, which numbered some forty scholars. Miss Cross, a daughter of Rev. William Cross, became organist, and among the other local preachers who occupied the pulpit were Mr. Charles and Mr. Denton.

The tent would contain about one hundred and fifty people, and an effective spiritual, evangelical work was accomplished and carried on throughout the summer. When winter approached, however, it became necessary to seek warmer quarters.

At the same time, through aid from Broadway Tabernacle, a Sunday School had been established, which met in the home of Mr. Bush, who resided on the west side of Euclid Avenue, a little south of College Street. It was expanding rapidly, and had already become a vital movement. The two missions, the one deriving its support from Wesley and the other claiming the Tabernacle as its base of supplies, now decided to amalgamate and join their forces. This was done, and Jubilee Hall, located on the north side of College Street, a little east of Clinton Street, was secured for purposes of worship. A new arrangement was made, by which five men from Wesley Church and five men from the Tabernacle were chosen to manage the affairs of the growing movement. Here class-meetings were established, one of their leaders being Mr. Middleton, a local preacher. Frank Denton succeeded Mr. Stinson as superintendent of the Sunday School. Many new local preachers occupied the pulpit, and an ordained minister came at intervals to administer the sacraments. The Middleton family were the chief singers of the choir at the time, while the attendance grew rapidly, warm-hearted fraternity distinguished the membership.

After occupying the hall for some months the average attendance was more

than two hundred people, and it was thought advisable that a church should be built. John Douglas, Miles Vokes, John Thompson and Frank Denton were appointed a committee to attend to the erection. They bought the land of the present church site on Clinton Street from Mrs. Potter, paying $40 a foot, at a total cost of $2,849.

The first Quarterly Board meeting was held in Jubilee Hall on the ninth day of August, 1888. The following composed the first Board of Trustees of the proposed church: A. Middleton, A. Chard, Henry Nefe, Recording Steward; James D. Roberts, Secretary-Treasurer; Frank Denton, Miles Vokes, John Douglas, John Withrow, Edward Gurney, John Harvey, John Reilly and Mr. Widdifield.

The contract for the erection of the church was duly given, and building operations were started early in the fall of 1888. On the tenth day of October, Edward Gurney performed the ceremony of laying the corner-stone, and on March 15th, 1889, the church was solemnly dedicated to the worship of God. Dr. Wild and Dr. Potts preaching the opening sermons. The collections for the day exceeded $400.

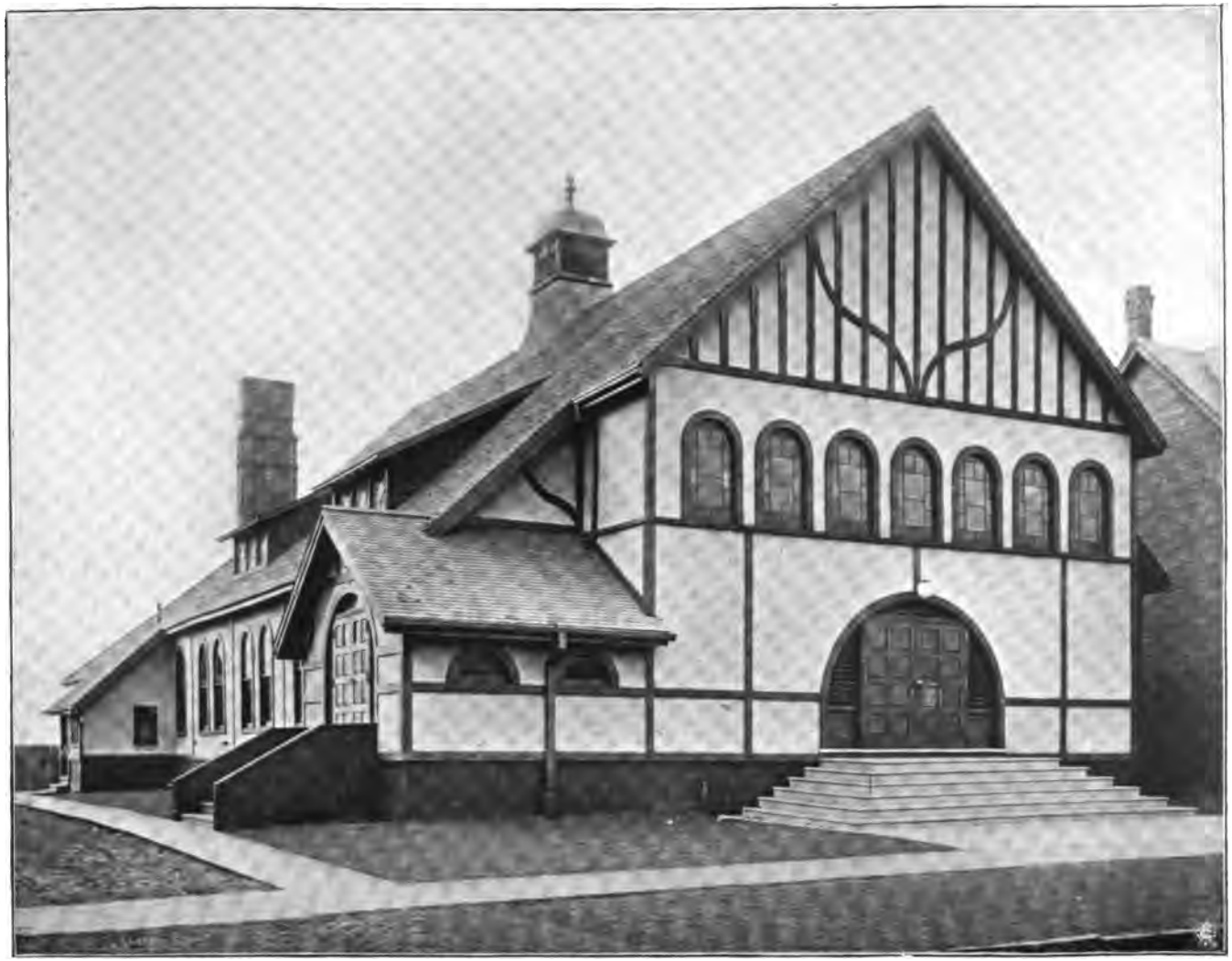
The church, which cost altogether some $14,000, is located on the west side of Clinton Street, a short distance north of College Street. It is a comfortable building, with seating capacity for eight hundred people. The first superintendent of the Sunday School was Frank Denton, who, after filling the position with great fidelity for several years, resigned andwas succeeded by James D. Roberts.

The first class leaders were: A. Middleton and A. Charles. John Harvey led the singing; Mr. Jesse Middleton officiated as organist.

The first pastor in charge was Rev. Charles Langford, and under his care the church made rapid progress. He was succeeded by Rev. Charles E. Manning, and he also spent three years, followed by Rev. R. P. Bowles. After two years he was succeeded by Rev. W. A. Rodwell, the present pastor, a genuine evangelical preacher, who is doing effective work. (January, 1899.)

The present Sunday School has an average attendance of 308, and is in a prosperous condition. The membership of the church is about 325.

The choir leader is Mr. McCoy, who possesses a voice of sweetness and melody. The organist is Miss L. Carbert.



Clinton Street Church. (Opp. p. 256.)

The class leaders are: C. J. Wilson, John Hughson, the Pastor, John Reilly, J. D. Roberts and Miss M. Morgan.

The Epworth League is led by Mr. W. H. Fowler, who succeeded Mr. W. Wilcox. The secretary of the Sunday School is W. H. Fowler; the treasurer, John Reilly.

These particulars were for the period of 1898-99.

CHAPTER XXV.

Central and Agnes Street Churches.

IN the northern portion of the city one of the leading churches in the Methodist denomination is that known as the Central, situated on the western corner of Bloor and Gwynne Streets, the principal entrance being on the former thoroughfare. This church was formerly in the village of Yorkville, but now is one of the City churches. It is a white brick building, in the modern Gothic style of architecture, having stone dressings and a tower from which arises a light and graceful steeple. The interior of the church is very fine, the seating capacity being about 1,300, on the principal floor the pews are arranged in a semi-circle, and much the same arrangement obtains in the galleries. The pulpit is in the north end of the church, and the organ is placed in a large recess immediately at the back of it, the choir being situated in front of the organ and behind the preacher. On either side of the organ are the Ten Commandments, embossed upon large red tablets. In the north-west corner of the church, under the gallery, is a marble tablet to the memory of Joseph Bloor, Esq., who gave the land upon which the church is built. Mr. Bloor died August 31st, 1862, in the 75th year of his age.

In the year 1876 a parsonage was built on Gwynne Street, next to the caretaker's home. It is a comfortably constructed house, in which the interior arrangements are excellent. The history of the Central Methodist Church is as follows:—The church was first established in a small frame building on the north side of what is now Bismarck Avenue, in 1837, and continued there until 1854, when the present building was erected. From the date of its formation until 1865, when it became an independent church, it formed part of the East Toronto circuit. The Rev. John Potts was the pastor when the church became independent. The building has been twice enlarged, first in 1877, when new wings were added to the nave, and again in 1892, when still further enlargement was made in the north end. Prior to 1865 the church had no regular pastor, being served by itinerant clergymen from various Toronto and district churches.

Agnes Street Church. (Opp. p. 258.)

The pastors since 1865 have been these:

1865-6-7, Rev. John Potts, D.D.
1867-8-9-70, Rev. Alexander Sutherland, D.D.
1870-1-2, Rev. Ephraim Evans, D.D.
1872-3-4-5, Rev. N. R. Willoughby.
1875-6, Rev D. C. McDowell.
1876-7-8, Rev. J. E. Betto.
1878-9-80-1, Rev. W. J. Hunter, D.D.
1881-2-3-4, Rev. George Cochrane, D.D.
1884-5-6-7, Rev. Manly Benson, D.D.
1887-8-9-90, Rev. Coverdale Watson.
1890-1-2-3, Rev. W. J. Maxwell.
1893-4-5, Rev. D. G. Sutherland, D.D.
1895-6-7, Rev. G. J. Bishop.
1898-9, Rev. Wm. H. Hincks.

The officers of the church in 1896-97, were these, though at this date (1898) there have been some changes:

BOARD OF TRUSTEES.

C. Potter, C. H. Bishop, H. M. Wilkinson, A. Macdougall, George Pears, Sr., William Britton, W. G. Bilton, Joseph Tait, S. Wickson, H. J. Matthews, A. Williamson, A. R. Williams, R. H. Ramsey, W. J. Hill, Joseph Woodsworth, Thomas Parker, D. G. Ross, W. E. H. Massey, J. B. Boustead, J. McLellan.

Pew Steward, H. M. Wilkinson.

MUSICAL COMMITTEE.

Rev. William H. Hincks, Chairman; W. G. Bilton, Secretary; R. H. Ramsey, A. R. Williams, T. C. Jeffers, R. G. Kirby.

Treasurer Building Fund, S. Wickson; Secretary Trustee Board, S. Wickson.

Sunday School Superintendent, A. R. Williams.

Musical Director, A. W. Blight.

Agnes Street Church.

This church was built in 1873, its original cost somewhat exceeding $23,000. It is a modern white brick, Gothic building, and will comfortably seat somewhat more than 1,200 people. Attached to it there is a good Sunday School

room, partially underground, capable of seating comfortably more than 500 children. Before the union of the different sects in the Methodist denomination, Agnes Street church was the property of the body known as the "Bible Christians," they having commenced services in a wooden building on the south-east corner of Agnes and Edward Streets. When the union of the various Methodist bodies was brought about, the work in Agnes Street received a very great impetus, probably no church in Toronto or its immediate vicinity prospering more than it did. A writer of 1886, speaking of Agnes Street church, says (and the remarks he made then are equally true to-day): "A peculiarity of this church is the fact that it is the only church on the American continent that has services every night in the week, winter and summer, and they are largely attended, the class meetings numbering from 150 to 200. Anyone visiting Agnes Street church will be cordially received, courteously treated, and the good possible to be done for him will be freely offered."

The pastors of Agnes Street church since its inception have been as follows: Revs. J. J. Rice, William Jolliffe, Edward Roberts, John M. Wilkinson. After Mr. Wilkinson came, from 1888-1891, the Rev. W. R. Rodwell. He was followed by the Rev. G. Webber until 1893; then came for the second time the Rev. J. M. Kerr, who remained until 1896, when his place was taken by the Rev. W. J. Smith. The latter-named pastor remained until 1899.

Simpson Avenue Church. (Opp. p. 261).

CHAPTER XXVI.

Simpson Avenue Church.

THE record of this church shows how rapidly it has developed from a struggling mission into a self-sustaining and aggressive movement of evangelical effort and spiritual strength. In the month of May in the year 1889 a few earnest Methodists, all residents of the East End, became impressed with the idea that in the northerly section of that part of Toronto known as "East of the Don," there was room for missionary work. A meeting was consequently held, the situation discussed, a subscription list opened, and about one hundred dollars contributed toward the erection of a building, necessarily of small dimensions and of plain architecture.

The Sherbourne Street Methodist Quarterly Board, who had on previous occasions proved by financial and personal assistance that their sympathies lay with struggling movements, were waited upon by a small deputation, and asked to organize the mission. They immediately promised to look into the matter, and after some discussion a committee was appointed to visit the neighborhood. This committee reported favorably on the suitability of the district for the proposed work.

In the meantime meetings were organized in the home of Mrs. Stokes at 757 Gerrard Street East, and here on the ninth day of June at seven o'clock in the evening the first meeting was held. Rough boards placed across chairs were used as seats and a small table served as a pulpit from which a local preacher from Sherbourne Street church exhorted his small congregation to persevere until the land was theirs. Such was the beginning of the present Methodist chapel, situated on the south side of Simpson Avenue, near the intersection of Howland Road, which stands to-day a monument to the perseverance and zeal of a handful of men and women who some eight years ago decided to establish divine worship in a neglected neighborhood.

The late Rev. James Gray was appointed to this Mission charge by the then chairman of the district, and his fostering efforts in its behalf led to an advance in its prosperity.

Seeing the need of more comfortable seats, two officials of the parent church gave fifty chairs, then hymn books and a good cabinet organ were purchased by the members of the mission. On the following Sunday, the sixteenth day of June, 1889, a Sunday School was organized with an initial attendance of seven scholars.

The meetings grew in interest and the congregation gradually increased until two large rooms were scarcely sufficient to contain the worshippers.

Although small progress had been made with the subscription list, the idea of building a church for divine worship had become firmly fixed in the minds of the leaders of the movement. With this end in view a meeting was held in the early part of the following year, 1890, at which the Revs. Dr. Stafford and Gray, Mr. Emerson Coatsworth, Jr., and other representatives of the mission were present.

After discussing the advisability of purchasing a lot and erecting a small building thereon, it was thought more prudent to lease a small lot if possible, and erect a small building, which might finally, if the cause prospered, be used for the purpose of a Sunday School. At this meeting three hundred dollars were subscribed; then the wealthier members of Sherbourne Street church were interviewed, and so liberally did they respond that a sufficient sum was soon obtained to warrant the commencement of the building.

The Rev. James Matheson, who had many years before officiated as the first pastor of Gerrard Street church, was waited upon by a committee representing the Mission, and besought to take charge of the new movement. Upon receiving the approval of the Stationing Committee he consented to the request.

The erection of the building was begun about the end of the month of May 1890, and in three months it was ready for divine worship. On August 24th, it was formally opened and dedicated, the Rev. J. E. Starr, Rev. Dr. Hunter, and Dr. Berrette, then President of the English Conference, preaching at the initial services which were well attended.

On the Sunday following the opening services were continued, and the Rev. W. F. Wilson and the late Rev. Dr. Shaw occupied the pulpit. On September 7th, the first tea-meeting took place. It was held in a large tent erected for the purpose on the grounds adjoining the church. It was brilliantly litghted, and at the tables were some 300 people. The Rev. Dr. Potts and Rev. Dr. Briggs were among the speakers.

The new structure is a brick-cased building, 32 ft. by 60 ft. in size, and contains seating capacity for nearly 350 people.

The original trustees were T. W. Elliott, George Washington, G. W. Fitzpatrick, O. Gammond, G. F. Harrington, W. K. Hind, W. Howell, A. Stephens, James Stokes, and Henry Care, which personnel remains the same, with but few exceptions unto now (1898).

The church has had a phenomenal growth from a membership of twenty-two in 1890, to a present membership of nearly three hundred. The Sunday School also has expanded with rare rapidity. Originating in an attendance of seven scholars, there are now three hundred names upon the roll. The success of the school is due in no small measure to the consecrated life of George Fitzpatrick, many years its superintendent. The gentleness of his manners, the irreproachable simplicity of his life, the kindliness of heart, and the wide charity of which his character was composed, endeared him to all with whom he came in contact. He died early in the year 1897.

He was indeed the worthy descendant of worthy ancestors. The family originally came from Sligo, Ireland, and were one of the earliest settlers in the Township of Scarboro. His grandfather was a zealous Methodist and an exhorter of considerable power. One night, after attending a protracted meeting, in driving home he lost his way in the forest and was compelled to tie his horse to a tree and wait for the morn to break before he could proceed. His son, Duncan Fitzpatrick—George's father—was a local preacher throughout his life. He sometimes occupied the pulpit of Simpson Avenue, and his sermons were rich treats, while his prayers were a revelation of the gentleness of his character.

He too passed away a week previous to his son's death.

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From the Minutes of the Toronto Annual Conference the following abstract of contributions made to pastoral support and the Connexional Funds is made:

1892-3, Pastoral support	$685.00
Connexional funds	90.64
Other sources	457.00
Total	$1,232.64

1895-6, Pastoral support	$1,056.00
Connexional funds	270.00
Other sources	930.00
Total	$2,256.00

Mr. Matheson, having occupied the pulpit for a term of three years, he was followed by the Rev. Thomas E. Bartley.

The phenomenal growth of the church is due in no small measure to the eminent abilities and untiring evangelical endeavors of this remarkable man.

He was born in Ireland, at Moy, in the county of Tyrone, on the 16th day of May, 1860.

His early years were spent in farm life and the rudiments of education he received in the National Schools of the Emerald Isle.

Coming to Canada in early manhood he studied for the ministry, receiving his theological training in the Wesleyan Theological College and McGill University of Montreal.

As a probationer he was stationed at Dolston circuit in the Barrie district and Pickering circuit in the Whitby district, and there in the year 1887 he was ordained by the Toronto Conference and was sent to Dovercourt—now Westmoreland Ave.—Church as his first appointment. Here he remained three years, and succeeded to the Davisville Church, where he spent a full pastoral term. He was then appointed to Simpson Ave. and under his eloquent preaching and untiring pastoral labors this struggling mission gradually expanded into a strong church of deep strength, whose evangelical endeavors have left their impressions in every section of the Eastern suburbs.

As a preacher he excelled. He threw his whole heart and soul into his sermons, and his manner altogether was of the most impassioned kind. Yet there was nothing extravagant in the matter.

The secret of his success consisted entirely in the energy of his delivery. A sermon preached by a pigmy in intellect but with the warmth and fervor of genuine heart-yearning, will infinitely surpass the finest of eloquent orations when delivered in a cold informal way. Preachers who tell of love divine must themselves reflect it, else are their labors vain.

He was an acceptable preacher. There was an earnestness in his general

manner which at once produced the conviction on the minds of all who heard him, that his heart was in the work, and that he was fully alive to the responsibility of the situation in which he stood, as the messenger of grace to guilty men. As a conversationalist he was a delightful companion and displayed in a striking way the captivating graces of the nationality from which he sprung. Upon his removal to Collingwood, where he was appointed chairman of the district, a great revival occurred, never before equalled in the northern country, some three hundred people having been brought into the church there.

He was succeeded in Simpson Avenue by Rev. J. H. Locke, who some six months later was replaced by the present pastor, Rev. W. E. Hassard under whose care the church is thriving with an abundant success.

CHAPTER XXVII.

Zion Church. (Originally known as Lomas' Mission.)

BUILT in the mediæval Gothic style, Zion Church is one of the prettiest structures within the radius of Toronto city. Situated on the southern side of St. Clair Avenue, in the suburb of Bracondale, on the elevation of land which rises to a plateau north of Davenport Road, its high location adds to the interest of the site and the beauty of the surrounding view. Looking southward, appears in the distance, the scattered houses and newly opened angular streets which mark the progress of the expanding city. Afar to the south-east gleaming in the sun, arise the spires and minarets and lofty buildings of the metropolis. To the north the dotted homesteads, the patches of bush and the fields of waving grain appear, while towards the east the winding road of Davenport, which takes its course along the foot of the hill whereon many an historic homestead has been erected, opens the way to Yonge Street.

In the month of February in the year 1876, a small number of the residents of Bracondale gathered in the cottage of Samuel Fairhead, who then resided on the south side of Albert Street, which runs off Christie Street. A prayer-meeting was begun, and the feeble movement was destined to expand. The different Methodist families of the locality in turn threw open their doors for the meetings, and weekly gatherings and preaching services were held, which drew a fair attendance.

In the homes of Mr. Spaul, of Victoria Street, Mr. Brimacombe, of Spadina Road, Mr. Courtice, then of Davenport Road, and now of Orangeville, and Richard Punnett, of Christie Street, these gatherings were held.

As the summer advanced and the cold weather passed away, a regular Sunday afternoon preaching service was conducted in Bartlett's Bush, south of St. Clair Avenue. These services were well attended by the residents of the surrounding district, and local preachers from Yorkville and Euclid Avenue Church preached to the assembled gatherings. Among the preachers of that time still remembered, were the late Mr. Bulder and Mr. Thompson, of Yorkville; Mr. Dunlop

and Mr. Matthews, of Euclid Avenue Church; and Mr. Brimacombe, an old time Primitive Methodist local preacher, whose descendants have been since his time ardent supporters and untiring workers.

In the following winter, Mr. Punnett had the central partitions removed from an unoccupied house in the rear of his residence and converted it into a meeting-house. Here the services were held for more than a year. The Rev. W. Lomas, who lived in the locality, an old time Primitive Methodist preacher, who had spent many years in missionary work among the early settlers, and who now resides in the Lone Star state of Texas, frequently conducted the services, and whence arose the name "Lomas' Mission," while the Rev. Mr. Hughan, then stationed at Euclid Avenue Church, visited the Mission once a quarter to administer the Sacraments.

A class was formed which met for fellowship after the preaching. Of this class Mr. Lomas became leader, and his earnest Christian character, and the general amenity of his manners helped in no small degree to place the Mission on a foundation. As time rolled around, the cottage became too small to accommodate the growing congregation.

Mr. Punnett, whose genuine liberality was displayed in numerous ways, donated a plot of ground on St. Clair Avenue, a little westerly of the present church, as a site for the erection of a suitable place of worship, and building proceedings were commenced in the spring time of the year. On the 24th of May, 1878, a raising bee was held and the frame erected. On the 21st day of June of the same year the church was dedicated to the worship of God, the Rev. R. Cade preaching the sermon for the occasion.

It was a small, plain rough-cast building, in size about twenty feet by forty, of no architectural pretensions. Its seating capacity afforded accommodation for one hundred people. The benches were received from the Bathurst Street Church, by whose congregation they had been discarded. The melodeon, which was the first musical instrument possessed by the new movement, was likewise procured from the Bathurst Street congregation, the price was $24.00. It has had an interesting career, and after years of service it is now used as a Communion Table in the new Zion Church. Here Mr. William Brimacombe became the first-class leader. His class met before the morning service.

Mr. Perry organized the first choir, Miss Lomas played the organ, and her

brothers, who were all good singers, were regular attendants. Mr. Perry was subsequently succeeded by Mr. Lainson and Miss Wilson, who became choir leader and organist respectively. In the early time, Mr. William Woolett, attended by the choir of the Bathurst Street Church, frequently visited the services and assisted in the singing. Needless to say these visits were highly appreciated.

The Sunday School was organized on the day of the opening of the Church, and an attendance of some forty scholars were present at its inauguration. William Brimacombe was appointed superintendent; his son, William, acted as Secretary; Mr. and Mrs. Punnett, Mrs. Stephen Rogers and Mr. George Rogers taught classes of boys and girls. The growth of the Sunday School has been since that time gradually and steadily expanding, until to-day the average attendance of teachers and scholars total one hundred and nine. Mr. Brimacombe for seven years officiated as superintendent. He was succeeded by Enoch Clark, who after a year's service gave way for his brother, James, who became first acting superintendent in the new Church.

In two years' time he was succeeded by John Clark, another member of the family, and for eight years the latter has been an efficient and successful superintendent, and the present favorable position of the school in no small degree is due to his faithful and untiring industry.

The Church was placed upon the circuit in connection with Euclid Avenue and Bathurst Street Primitive Methodist Churches. The pulpit supply was furnished by local preachers of the latter places of worship, and among those who conducted the services were: Messrs. Dunlop, Hardy, Matthews and Middleton, of Euclid Avenue; and Philip Jones and James Robinson, of Bathurst Street.

Rev. Paul Flink, Rev. Stillwell and Rev. Booth, also regularly preached and administered the Sacraments.

Twelve months before the general union, Bathurst Street Church was set off from Euclid Avenue and appointed an independent charge, and Zion Church was placed upon its circuit.

The Rev. Jonathan Milner was superintendent of the district, and the Rev. Mr. McTavish was his associate.

In 1885, the first wedding took place, when Mr. Charles Grimsby and Miss

Fanny Curtis, both of old Bracondale, were joined in matrimony, the Rev. Mr. Milner officiating at the ceremony.

When Mr. Milner was superannuated he was engaged as the first regular pastor of Zion, and it was due mainly to his efforts that the present splendid edifice was erected.

The site for the new church was given by Mr. and Mrs. Perry. On August 17th, 1899, Mr. Perry performed the ceremony of laying the corner-stone, the Rev. A. M. Phillips, M.A., and the Rev. Dr. Briggs, were the speakers of the occasion. Gordon & Helliwell, architects, drew out the plans; W. J. Hill, ex-reeve of the Township, executed the brick and stone work, contractors Tie Brothers attended to the carpentering.

Building operations were energetically proceeded with and the old rough-cast building which had been used as a place of worship for twelve years, was moved to the rear of the new church and now serves as a Sunday School.

On the evening of the last day of the year 1889, during the erection of the new church, the old building having been removed about half way to its destination, was then in the center of St. Clair avenue. Here watch-night service was conducted and the novelty of the situation is still recalled by the members of the congregation as a reminiscence of unusual interest.

On Sunday, March 2nd, 1890, the dedication service of the new church was conducted by Rev. Dr. Johnston, then president of the Conference. In the evening at seven o'clock, the Rev. Dr. Briggs preached. On the following Monday evening the regulation tea meeting was held, and a platform meeting and concert was successfully conducted on Thursday evening of the same week: Eloquent sermons preached by Rev. Dr. Parker and Rev. T. E. Bartley on the Sunday following brought the dedicatory services to a close.

The building is of pleasing architecture, of graceful outline, in gothic style throughout. Its dimensions, seventy-five feet by forty-five, guarantee seating capacity for five hundred people. It is built of solid brick with stone foundations, and brick buttresses faced with marble. A double entrance in the front, reached by a rising stairway platform; another in the west and another in the south afford abundant facilities for admittance and exit. A straight gallery supported by two iron pillars with brick piers, the facade of which is beautifully decorated with simple gothic designs, runs across the north end. The pews are

modern and circular and are composed of pine, chestnut and mahogany. The choir sits behind the pulpit and number some eighteen voices. Heated by furnaces and illuminated by chandeliers containing twenty lamps, the church is one of the most comfortable and pleasing possessed by any congregation in Toronto. On the outside the appearance of the building is strikingly graceful. The slated roof, the gothic windows, composed of stained glass, the stone foundation, the gables and their circular windows, the buttresses of brick and stone, and the tall spire that rises eighty-eight feet, combine to make an effect of unusual architectural beauty.

The building committee, under whose management the erection of the church was brought to such a successful issue, was composed of the following gentlemen: George Rogers, George Carter, Richard Punnett, John Clark, William Brimacombe, John Henderson, Walter Jordan, Fred W. Walker, treasurer, and Richard Perry, secretary.

The original trustees were: John Clarke, George Rogers, William Brimacombe, George Carter, John Henderson, Richard Perry, secretary, and Richard Punnett, treasurer. Of these at the present day, there is one change, death having carried away William Brimacombe, after a long life spent in the Master's service.

Mr. George Rogers, had succeeded Mr. Brimacombe as class-leader in the first church. Mr. George Rogers who succeeded him, became the first class-leader in the new.

The first choir-leader was Richard Perry, and Miss Rose Trolley was organist. The stewards wer Messrs. Clarke, Perry and Punnett.

The first wedding ceremony in the new church was performed by Rev. Mr. Flint. William Runham and Fanny Carter having been joined in matrimony, were presented with a Bible by the Trustee Board.

The Rev. Jonathan Milner occupied the puipit for a year and was succeeded by the Rev. Paul Flint, who spent a successful term of three years.

He was a preacher of unusual merit and of deep spirituality. Under his care the church entered upon an extended period of prosperity.

The Rev. G. N. Rutledge followed him, and for twelve months he occupied the pulpit. At the end of his term, Zion, Perth Avenue and Centennial Churches joined and formed a circuit, with Rev. W. J. Smith, now of Agnes

Street Church, as superintendent. Under this plan local preachers again occupied the pulpit of Zion, until some two years subsequently the union was dissolved. Rev. E. R. Young then received the appointment of Zion and is the present pastor. (1898.)

The Ladies' Aid Society was inaugurated on October 29th, 1888. The initial organization consisted of seven members, Mrs. Milner, president, Mrs. Rattledge, vice-president, Mrs. Perry, secretary, Mrs. Punnett, treasurer, Mrs. Jordan, Miss Coates and Mrs. Carter were the officers and members. The work accomplished by the society proves that what they lacked in numbers they made up with zeal and industry, for their efforts have resulted in an additional annual sum of at least $200 to the income of the church.

The present officers of the society are: Mrs. Grummitt, president, Mrs. Boggis, vice-president, Mrs. Perry, secretary, Mrs. Jordan, treasurer.

The present officials of the church are: Class-leaders, Mr. Rattledge, jr., Mr. Snodden, Mr. John Clark. Local preachers, Edmund Grummitt, Thomas Clark; Richard Perry, treasurer of trustee board; Joseph Summerfield, choir-leader; Miss Boggis, organist.

Among the scholars of the Sunday School who have won distinction in other walks of life, may be mentioned the name of Thomas Clark, a recent gold medallist in the Ottawa Normal School.

The present membership of the church is about fifty.

CHAPTER XXVIII.

Bathurst Street and Perth Avenue Churches.

AMONG the good work which the Elm Street Methodist Church has done for Toronto, nothing does greater credit than the founding of Bathurst Street Mission. The Bathurst Street Mission originated in 1860, John Price and James Smith forming the first class, which in 161 numbered only seven members. The meeting place of this class was in a small cottage on the west side of Markham Street, and this tenement was a gift to the class from Captain James McGill Strachan, a son of Dr. Strachan, the first Anglican Bishop of Toronto. The new church was opened in 1866, and the congregation was very prosperous until 1869, when there was a disruption, many of the members leaving the Wesleyan Methodist body and going over to the Primitives. In reference to this period a well-informed writer of 1888 says: "A small house on Ontario Street, north of Bloor, was used as the place of meeting until it became too small to accommodate the congregation, and the necessity of a church building became absolute. A lot was purchased at the corner of Bathurst and Lennox Streets, and a small church building was erected with Rev. T. Griffith as pastor, and in 1884 the two congregations that separated fifteen years before were re-united. The lot on Markham Street was sold, and the church taken over and joined with that on Bathurst Street, where it now stands in the form of a T. The two congregations became one in the new 'Methodist Church.'"

In the year 1884 the Rev. Jonathan Milner was appointed to this circuit, and he did excellent work in Bathurst Street Church, and following him came the Rev. H. McKee. In 1887 the building in which the Bathurst congregation was meeting was found to be wholly inadequate for its purposes. It was resolved, therefore, at a meeting of the Trust Board on August 2nd, 1887, that a new church should be built. Building operations went on so rapidly that it was possible for the corner-stone of the new church to be laid on October 6th in the same year, this ceremony being performed by Senator John Macdonald. The opening services were held in the following week, and were conducted by some

of the leading Methodist clergy of the city, and at the same time were attended by very large congregations. Bathurst Street Church is situated immediately in front of the old building now used as a Sunday School, and communicates with it. It is a white brick building, the style of architecture being modern gothic, and it is capable of seating 1,250 people. The interior is arranged in amphitheatrical form, the seats being made of black ash. The cost exceeded $30,000, and the land and old building were valued at $7,000, making a total of $37,000.

Among those who have done good service in connection with Bathurst Street Church may be mentioned Mr. Enos Hellett, who for long was an efficient class leader. Mrs. McKee, who was during her husband's pastorate the president of the Ladies' Aid Society, Mrs. Evans, who did good work in connection with the Women's Missionary Society, Mrs. George Cameron and Miss Hatty Farnworth, who lent valuable assistance to the work of the Young People's Association. Mr. W. Woollatt and Mr. I. Butler also did excellent work in organizing and superintending the Sunday School, while Mr. P. Cameron and Mr. M. A. Overend were active in the musical portions of the services. The following is the list of pastors at Bathurst Street since Mr. McKee:

Rev. J. A. Rankin, 1887 to 1890.
" D. Alexander, 1890 to 1892.
" J. W. Langford, 1892 to 1895.
" C. O. Johnston, 1895 to 1898.
" C. E. Manning, 1898 to 1899.

The Trustees in 1896-97 were: W. D. Michael, T. Charlton, E. Hallett, D. H. Croft, W. Jay, J. Magee, W. Butler, D. McCann, J. Robinson, J. R. I. Starr and A. W. Lee.

Organist, Miss G. Crooke.

Sunday School Superintendent, J. R. I. Starr.

Perth Avenue Church.

The church known by this name is situated on the north-west corner of Perth and Ernest Avenues, and is a well-built, rough-cast structure, eighty by forty feet in dimensions. It was first opened for divine service on March 10th, 1889. Including the cost of the land, the total amount expended was $7,000, but it should be borne in mind that this church was built during the period known as

the "boom," and that since then prices of land, and also of the houses erected thereon, have very greatly deteriorated.

At first the church was an offshoot of St. Clarens Avenue, but subsequently became connected with Trinity. In 1894 it became part of the Centennial Circuit.

The pastors have been the Revs. W. Andrews, who commenced the enterprise, J. H. Medcalf, R. H. Johnston, C. Langford, Dr. E. Barrass, C. Fish, W. J. Smith, A. Martin, and the present pastor, Joseph E. Sanderson.

The trustees are Messrs. Thomas Couch, A. R. Duff, J. H. Hoover, Walter Rushbrook, W. J. Kirby, R. Perry and J. J. Copeland.

The collapse of the boom greatly affected this church, leaving it with a heavy debt for a very small congregation to bear. In July, 1896, this amounted to nearly $5,000, by the help of the "Social Union," an association of Toronto Methodists formed for the purpose of assisting struggling causes, it is hoped to materially reduce this very heavy incumbrance.

The average congregation is from 60 to 80 people, and the Sunday School has about the same number of attendants.

New Richmond (McCaul Street) Church. (Opp. p. 275.)

CHAPTER XXIX.

New Richmond and Epworth Churches.

NEW Richmond Street Church on McCaul Street, situated on the eastern side of that thoroughfare, almost opposite Grange Road, was built and completed in the years 1888-9, the circumstances which led to its erection having already been fully detailed in this history in the chapter relating to Richmond Street Church. The church itself is a handsome red brick structure, capable of seating over 1,400 worshippers, and ever since its erection there have always been large congregations attending the services held therein. One of the most devoted adherents of McCaul Street or New Richmond Church was the late Mr. Ephraim Butt, who held the first prayer-meeting that took place within the walls of the new church. Mr. Butt was one of the trustees of the church and class leader. He died October 7th, 1895. The first pastor of the New Richmond Church was the Rev. J. E. Lanceley. He was succeeded by the Rev W. F. Wilson, who in 1897 was followed by the Rev. W. J. Barkwell, who died during his term of office, 1898, and was succeeded by the Rev. T. W. Neil.

The Rev. J. E. Lanceley was ordained in 1874, and was for many years under the London Conference, coming to Toronto in the latter "eighties," where he soon made his mark as an earnest preacher and hard working minister.

The Rev. W. J. Barkwell before being appointed to New Richmond Church had held pastorates at Woodgreen Tabernacle, at Gerrard Street East and at Toronto Junction. In all of these Mr. Barkwell achieved very considerable success. He was a man of very wide reading and of no little eloquence, and his sudden death caused widespread sorrow among the Methodist community.

Epworth Church.

Epworth Church, situated on the corner of Yarmouth and Christie Sts., in Toronto, was erected in 1890, owing to the strenuous exertions of the Rev. Jonathan Milner. It is a plain frame, rough-cast building, will seat comfortably 250 people, and was at first what would be in Anglican parlance a "chapel of ease"

to Bathurst St. Church. Up to the present date it has had no regular ministers appointed by Conference, but its pulpit supply has been ordered by the Chairman of the District in which it is situated. Among those who have filled the pulpit and done good work in Epworth Church may be mentioned the Revs. Dr. Barrass, H. G. Barrie, M.D., and Jonathan Milner. In 1899 the preacher who occupies the pulpit is the Rev. Edward S. Bishop, a son of the Rev. G. J. Bishop, who as the pastor of the Central Methodist Church, was during his term of office such a decided success.

The original cost of the church was about $5,000. In January, 1899, this had been reduced to $1,250, and the congregation hope by the end of the year to have still further reduced this heavy incumbrance by $250.

The average congregation is about eighty people, and there are rather more than one hundred scholars who constantly attend the Sunday School, with some ten or a dozen teachers.

The Quarterly Board consists of the following: John Hoidge, J. R. Hoidge, W. G. Black, J. W. Caldecott, Charles S. Balmer, George Amos and Thomas H. Keough.

Organist, Miss Laura Welch.

* * *

We have now arrived at the end of the sketches of Toronto churches. There are not a few places of worship belonging to the Methodist Church within easy distance of Toronto, which may, in some measure, be considered as belonging to the city. The difficulty as regards these has been where to draw the line and whom to omit. For instance, it may be said that Toronto Junction is practically a part of the city of Toronto; it may be so, and to a certain extent is, but the same thing may be urged as regards East Toronto, Mimico, Eglinton, Don Mills or Todmorden. In all of these places there are Methodist churches, some of them, as in Toronto Junction, remarkably vigorous and flourishing ones, others weak and dependent on outside resources for the maintenance of their religious organization. There has been no wish to ignore the existence of these several congregations, but if Mimico was to be included, why not Port Credit; if North Toronto, why not go a little further north to Richmond Hill? If East Toronto, Scarboro and Highland Creek ought to be considered. All these things have had to be taken into consideration in writing this history, and, therefore, as far as

possible, the contents of the volume only cover those churches situated within the limits of the city of Toronto.

A few words must be said in reference to the African Methodist churches which have existed in Toronto since the year 1826. These were for the most part either in communion with the Episcopal Methodists, or, while nominally Methodists, were practically Congregationalists. None of them were under the jurisdiction of the Toronto Conference, and for that reason their history has been omitted from this volume. At the same time a tribute must be paid to the unselfish devotion displayed by the great majority of the preachers who exercised their functions to the African Methodist congregations in Toronto. The work was hard, they had no public recognition of their labors, and the pay was so small that oftentimes it was a struggle for the colored minister to keep body and soul together, and it is to the credit of the colored population of Toronto that they have never been without churches or without duly ordained ministers to occupy their pulpits.

With these few remarks and words of explanation we conclude our history of the Methodist Church in Toronto. For its defects we ask indulgence, for its omissions we crave pardon and entreat our readers to view our labors kindly.

APPENDIX.

IN this appendix will be found biographical sketches of many of the leading clergy and laity connected with the various churches which have been mentioned in the pages of this history. In every case the greatest care has been taken to render these biographies accurate, in no single instance has any biography been written without a personal interview or written particulars from the person referred to, or from his or her immediate relatives. The Editor does not accept any responsibility for the opinions expressed, in all or any of the biographies, to which his name is not attached. At the same time it is believed that the particulars given in all these sketches are generally accurate. In some few places dates may be a little astray, but these instances are so very few that they will not affect the general accuracy and value of the work. With this short prefatory statement it only remains to add that the reader will find the biographies are arranged according to the churches with which the persons mentioned were, during their lifetime, or are still, closely connected.

REV. GEORGE R. SANDERSON. (Page 102.)

The Rev. George R. Sanderson, D.D., who died March 22nd, 1898, was after his demise thus feelingly referred to in the columns of the *Christian Guardian* of March 23rd, 1898 :

" In the death of the Rev. Dr. Sanderson, a marked personality has disappeared from the ranks of Canadian Methodism. For nearly half a century he has been prominent in the pulpits and councils of the Church, and was one of the last links, if not the very last, uniting us with what is sometimes called in no disparaging sense, the 'old dispensation.' When the writer first began to attend Conferences away back in the sixties, Dr. Sanderson was already a man of note among his brethren, and he retained a warm place in the confidence and affection of the Church down to the close of life. The esteem in which he was held is indicated by the positions he filled. At an early age he had been both editor and book steward, and was thus connected with the comparatively humble beginnings of what has since become a most important connexional interest, and the largest publishing house in the Dominion. At a later period he held other important positions, such as Secretary of Conference, 'co-delegate' (under the old Wesleyan regime), President of Conference, Fraternal Delegate to other Methodist bodies, and for many years Chairman of District. In all these relations, as well as in the pastoral work, he acquitted himself to the entire satisfaction of his brethren.

" In dress, manners and pulpit delivery Dr. Sanderson belonged to the old school of English Wesleyan preachers, for many of whom he cherished a high admiration. His preaching was solid, scriptural, earnest and edifying, but for mere sensationalism he entertained a positive contempt.

Although at times his sermons glowed with a genuine eloquence his esteem for the Gospel message and the ministerial office was too high to permit him to descend to mere tricks of oratory. His reliance for results was upon the power of divine truth, applied by the Holy Spirit."

ALEXANDER STURGEON BYRNE. (Page 106.)

Alexander Sturgeon Byrne was the son of the Rev. Claudius Byrne, who for twenty-four years was connected with the Irish Wesleyan Conference, and who, in later days, came to Canada and was connected with the Wesleyan Methodists in the province of Ontario. The subject of this sketch was born June 20th, 1832, and he received his Christian names from his mother's father, who had been a Wesleyan Methodist minister in Ireland.

From his very earliest years, Alexander S. Byrne was serious and devoted to religious converse. At fourteen years of age he decided to give himself entirely to religious work, and a few weeks after this determination, "He was urged," says Carroll, "to address the teachers of the Sabbath School, which he did in a strain of simple eloquence that greatly surprised his hearers; they almost felt as if an angel had appeared among them. At this period my own mind became peculiarly impressed respecting him, and I resolved as soon as possible to avail myself of an opportunity of hearing him. The first time I accomplished my purpose it was by getting into the congregation in a concealed manner. He preached from Proverbs xiv. 14, 'The backslider in heart shall be filled with his own ways.' I cannot now describe what my feelings were then. While this mere stripling was developing the solemn truths which the text embodied, a deep impression pervaded my mind and many others that night that in him was the nucleus of a workman that need not be ashamed."

Mr. Byrne's labors began on the Yonge Street Circuit, to which he was sent by the Rev. John Ryerson, Chairman of the Toronto District, on November 18th, 1848. His last sermon was delivered in Yorkville, October 10th, 1850. From Toronto Mr. Byrne went, for the benefit of his health, to Brantford, where he died February 11th, 1851, aged eighteen years and eight months.

Mr. Byrne was known, or rather is known, in the Methodist Church as "The stripling preacher." Of his sermons it has been said, "In his preaching were to be found learning without pedantry, fertility in language without verbosity; information without ostentation, and earnestness without extravagance."

The funeral sermons of Mr. Byrne were preached in his circuit in its two principal churches on the first Sunday after his death. The preacher at Yorkville was the Rev. Enoch Wood, sometime President of the Conference; the preacher in Adelaide Street Church was the Rev. John Ryerson. On both of these occasions there were very large congregations.

We will conclude this sketch of Mr. Byrne with the following tribute to his memory by the Superintendent of the Circuit at the time of his death, the Rev. Lewis Warner:

"I knew him from his first coming to this country. We travelled, and lodged, and conversed, and worshipped together. I loved him as a child, and I believe the affection was reciprocated. I never saw anything wrong in his spirit or conduct; and I can bear my humble testimony, that whilst I knew him, he was one of the most faultless of characters. Little did I think when I parted with him after the Conference, when he received his appointment to London, that I should see him on earth no more. In his death the church militant has lost a most brilliant ornament, but in the church triumphant, he will shine with a still brighter and purer light."—Ed.

REV. EGERTON RYERSON. (Page 127.)

To write a complete history of this distinguished minister's career, it would be necessary to refer to the whole history of Canada from the year 1823 until the date of his decease. The following particulars, though greatly abbreviated, will be read with interest. The first portion of this sketch is an autobiography from the pen of Dr. Ryerson. It commences:

In 1823 I was appointed in charge or a superintendent of the Yonge Street circuit, with the late Rev. William Slater as my colleague, than whom a more honorable or upright man never lived; we

were fellow-laborers for two years—the second year on the Bay of Quinte Circuit; and when he died three years afterwards, I mourned for him as a brother indeed. The Yonge Street Circuit was more laborious and harder to work than anyone I had yet travelled; but my faithful and devoted colleague was a helpmate to me indeed. His never failing cheerfulness and untiring industry was a source of great comfort and encouragement to me. Our circuit extended from York (including the town) to Lake Simcoe, embracing the series of townships west of Yonge Street to Holland Landing, thence along the shore twelve miles, through woods without a house to North Gwillimbury, thence through Whitchurch, Markham, Pickering, Whitby and Darlington as far as Major Wilmot's, some miles east of where Bowmanville now stands. Major Wilmot fitted up a large room in his tannery for our services; for though neither he nor Mrs. Wilmot were members of our church, yet were they very friendly, and treated me with the kindness of parents.

In those days an unmarried preacher had no home except that of the Indian who, in reply to the question as to where was his home, said, "I live, and my home is all along the shore." This "all along-shore" home was my lot during the first six years of my ministry, in single life. Yet, I usually had some place on the circuit where I left my few clothes, books, etc., and which I designated by the endearing name of home. On Yonge Street Circuit this was the house of Mr. Willam P. Patrick, with whom and his friendly and pious wife and most amiable family I passed many pleasant and happy hours. Mr. Patrick was a most devoted and generous man—a scientific and beautiful singer, whose sweetness of voice and melody thrilled my whole being when I heard him sing, "Rock of Ages," "Lo! He comes with clouds descending," and on New Year, "Come, let us anew, etc."

* * * * * * *

The controversy over the Clergy Reserves which originally developed from Bishop Strachan's statement that the Methodists were disloyal to the country, continued a year, when public meetings and petitions to the Legislature led to the appointment by the House of Assembly of a select committee, who examined over fifty witnesses and reported to the House, which adopted the report, and presented an address to the King.

In 1828 a petition signed by 5,697 persons, praying against ecclesiastical denomination was presented to the Committee of Investigation appointed by the Legislature.

Perry Matthews, H. C. Thomson, of Frontenac, Mr. Hamilton, after whom the City of Hamilton is named, and M. S. Bidwell, who acted as chairman, were the members of the Investigating Committee. After examining fifty-seven witnesses, the Committee presented the following report to the House of Assembly:

"The insinuations against the Methodist Clergymen the Committee have noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men this Province owes much. At an early period in its history when it was thinly settled, and its inhabitants were scattered through the wilderness and destitute of all other means of religious instruction, these ministers of the gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having (as is represented in the letter) a tendency hostile to our institutions, have been conducive in a degree which cannot easily be estimated, to the reformation of their hearers, from licentiousness, and the diffusion of correct morals, the foundation of all sound loyalty and social order.

"There is no reason to believe that as a body they have failed to inculcate by precept and example as a Christian duty, an attachment to the Sovereign and conscientious obedience to the laws of the country. More than thirty-five years have elasped since they commenced their labors in the colonies. In that time the province has passed through a war which put to a proof the loyalty of the people. If their influence and instruction have the tendency mentioned, the effects by this time must be manifest; yet no one doubts that the Methodists are as loyal as any of His Majesty's subjects, and the very fact that while their clergymen are dependent for their support upon the voluntary contributions of their people, the number of their members has increased so as to be now in the opinion of

almost all the witnesses greater than that of the members of any other denomination in this province, is a complete refutation of any suspicion that their influence and instructions have such a tendency; for it would be a gross slander on the loyalty of the people to suppose that they would countenance and listen with complacency to those whose influence was exerted for such base purposes."

Dr. Ryerson was, as may well be supposed, perfectly satisfied with the report presented by the Investigating Committee to the House of Assembly. From that time, if any aspersions were cast upon the loyalty of the Methodists, Dr. Ryerson took no notice of what was said or printed, and though the Clergy Reserves question remained a burning one for a great number of years, no further doubts ever troubled the Legislators as to the loyalty of the Wesleyan ministers towards the Crown of England and government of the Colony.

REV. L. TAYLOR, D.D. (page 128).

This distinguished Methodist divine was born in the County of Argyle in the early twenties. His father was an Elder in the Scottish National Church, and in the Sunday Schools of that body young Taylor received his early religious education. In his youth it had been intended that he should enter the military profession, but this design was changed when his father came out to Canada from Scotland bringing the whole of his family with him. Mr. Taylor, sr., settled near Lachute in Lower Canada, and there, in 1836, Lachlin Taylor became subject to a change in his religious views which changed the direction of the whole future course of his life. At that period he publicly professed his adhesion to the Methodist body, and determined to devote his life to a ministerial career. In the year 1840 he was received on trial and preached at Richmond. From there, in the following year, he went to Prescott, and in the succeeding twelve months was stationed in Toronto. In 1843 he was received into full communion and ordained, and for the whole of that year officiated in Hamilton. From 1844 until 1849, both years inclusive, he was stationed in Brockville, Kingston, Bytown, now Ottawa, St. Catharines, Montreal and Three Rivers; in each of these named places he served a year respectively.

In the year 1850 Mr. Taylor was a supernumerary at Cobourg, and at the end of that year came to Toronto.

From 1851 to 1859 Mr. Taylor was the agent in Toronto for the Upper Canada Bible Society. In 1860 he removed to Hamilton, where he was not only agent for the Upper Canada Bible Society, but in addition he represented the British and Foreign Bible Society also. From 1865 until 1873 Mr. Taylor served as Missionary Secretary to the Methodist body. It has been said of him in reference to the manner in which he discharged the duties of the posts just named, that he was "an incomparable agent, and without disparaging other workers in the same fields, no one has ever put so much energy into their work as had Mr. Taylor."

Mr. Taylor was not only a very widely read man, but he had travelled in many parts, not only of Europe, but of Asia, having in the latter continent visited Syria, Egypt and Palestine. This foreign travel served Mr. Taylor in good stead while he was engaged as Missionary Secretary for the Toronto Conference. Mr. Taylor died very suddenly on Sunday, September 4th, 1881. When the news of his death was announced it caused great sorrow, not only throughout the Dominion of Canada, but to great numbers of people resident in the United States, and also in Great Britain, in both of which countries Mr. Taylor was widely known and esteemed.

SENATOR JOHN MACDONALD. (page 129).

This distinguished man was born in Perth, Scotland, December 27th, 1824, and was the son of John and Elizabeth Macdonald, his father being at the time a non-commissioned officer in the famous 93rd Regiment, the Sutherland Highlanders. John Macdonald's early education was received in the regimental school, his teacher being Sergeant David Nimmo, afterwards known as the Rev. David Nimmo, a Congregational minister.

In 1837 the 93rd Regiment were sent out to Canada, and from that date commenced Mr. Mac-

donald's Canadian career. Just before the 93rd were ordered to Canada John Macdonald had the misfortune to lose his mother by death, she dying in Cork, Ireland, and being interred in the churchyard of St. Anne of Shandon. After coming to Canada John Macdonald for some little time attended Dalhousie College, in Nova Scotia, and on the 93rd coming to Toronto in June, 1843, he was a pupil at the Bay Street Academy, where the Principal was Mr. John Boyd, the father of Sir John A. Boyd, the Chancellor of Ontario.

The father of John Macdonald, after retiring from the military service of his country, came out to Canada, and settling in Toronto, entered into business as a druggist in that city. He died Oct. 19th, 1866, in the 68th year of his life.

John Macdonald commenced his business career at the age of fifteen in the house of C. & J. Macdonald & Co., of Gananoque, where he remained for two years. They were wholesale dry goods dealers, and bore the very highest reputation. In 1842 John Macdonald returned to Toronto and entered the dry goods establishment of Walter MacFarlane, of the Victoria House, on King Street, and there he continued for some little time. He entered into business for himself in October, 1849, at No. 103 Yonge Street, Toronto, and from that date until his death, more than forty years subsequently, he was actively engaged in business, first as a retailer, and subsequently in the wholesale dry goods trade.

Though brought up a Presbyterian, Mr. Macdonald, at the age of eighteen, joined the Methodist body. As is said in his Life the Methodist Church "met his wants, satisfied his desires, and he was in sympathy with its aims and methods."

Few men have ever lived a more devoted, consecrated life than did John Macdonald, and it is but justice to his memory to conclude this sketch by quoting the words of his biographer, the Rev. Hugh Johnston, D.D. Referring to Senator Macdonald's last days, Mr. Johnston thus speaks:—"His life was as a finished temple, with the altar fires lit, and the voice of worship ascending; but he complained that, on account of his great weakness, he was not able to pray. He said to his wife, 'One of the hardest things I have to bear is that I have not power to pray.' To his daughter Lucie he said, 'Have you been able to do some little thing to-day to make someone happier?' He was looking at life in the light of eternity, when, instead of being a straight line, it looks more like a line drawn by an anemometer upon the recording sheet, and when the holiest must say:

'Ah! but the best
Somehow eludes us ever; still might be;
And is not.'

His illness was sweetened by the constant devotion of his wife, and the society of beloved children. His every want was anticipated, and they watched over him with tender, increasing solicitude. He was suffering from a severe internal malady, and in a short time the disease assumed a most alarming aspect. His family physician, Dr. W. T. Aikens, called to his assistance Drs. Grasett, Cameron and Strange, who performed a difficult and delicate operation. The operation was successfully carried out, but Senator Macdonald's condition did not improve. Day after day he became weaker. ever supervened, he became unconscious, and about nine o'clock on the evening of February 4th, 1890, surrounded by his family,

'God's finger touched him and he slept.'

"Death came to him without pain, without foreboding. It was like Pilgrim at the land of Beulah, waiting for the message and the crossing of the river. The day he was to cross, 'there was a great calm at that time in the river,' and the river was very shallow. He went quietly down to the gates of death, and when they opened, behold! it was not death, but life.

"His death was a shock and surprise to the country, but everything betokened the love, esteem and profound respect of the people among whom he so long had lived. A distinguished citizen had finished an honorable career, a good man had gone to his reward, a public benefactor had yielded his spirit to God.

"His funeral was private. On Thursday morning, the 6th of February, a simple funeral procession made up of his family and a few friends, threaded its way silently to the Necropolis, where all that remained of Toronto's Merchant Prince was laid away in hope of the resurrection from the dead."

It has not been thought necessary in this sketch to refer to Mr. Macdonald's political life. It will be sufficient to say that he entered the Provincial Parliament of Upper Canada in 1863 as a representative of the Western Division of Toronto. Mr. Macdonald continued to represent Toronto until Confederation, then again he entered Parliament as the representative of the constituency of Centre Toronto in the House of Commons. In November, 1887, Mr. Macdonald was appointed to the Senate, nominated by his warm personal friend, although political opponent, Sir John A. Macdonald. This is all that is necessary to say here respecting Mr. Macdonald's political career.—(ED.)

AGNES STREET CHURCH.

REV. WILLIAM JOLIFFE.

An unbroken line of Methodism for six generations since the days of John Wesley have distinguished in no small degree the family from which the Rev. William Joliffe is descended.

While on a visit to the Motherland in 1878, he transcribed the following inscription from the tombstone in the Cornish Churchyard, which marked his grandmother's last resting place, and it is an unmistakable evidence of the sterling piety which distinguished the Methodism of that time:

"Sacred to the memory of Elizabeth, widow of the late Samuel Joliffe of this parish, whom she survived twenty-eight years, departing this life September 9th, 1832, in the 88th year of her age. Clear in her scriptural views of salvation, through faith in a Divine Redeemer, she was happy in the love of God, cheerful, benevolent and unspotted in her Christian deportment, calm and resigned during her affliction and triumphant in death. She was the first person in this parish united with the Wesleyan Society, and lived and died in the Communion, being a member more than forty years. Happy Saint! Thou hast more than conquered death! Thou art crowned with light and love!"

The subject of our sketch was born in the County of Cornwall, England, on the 10th day of October, 1825.

His father had been a lifelong local preacher, and in the thirteenth year of his age William united with the Methodist Church.

The tenderness of young years of inexperience militated somewhat against his spiritual life, but when seventeen years old, a deeper feeling operating upon his heart, drew him fully into the Master's work. When he was nineteen yeare of age his parents left the Mother Country and settled in Wisconsin. A Society of Bible Christians had just been organized in the locality, and William allied himself with them. His abilities soon raised him to the leadership, and for nine years he labored in local mission work. He was then called to the itinerancy and continued in that capacity for eight years.

In 1861 and 1862, under God's blessing, his spiritual endeavors were doubly successful.

In the year 1866 he was transferred by Conference appointment to the Province of Ontario. Bowmanville, London, Cobourg, Bowmanville, Toronto, Peterboro, Bloomfield, Consecon, and Tamworth were the stations at which he was located for twenty-seven years, and of this time, excepting five years, he was Chairman of his District. He occupied the most responsible and honorable positions within the power of his church to bestow. In 1876 he was Secretary of Conference; in the following year he was elected President, and in 1878 he was sent as a representative delegate to the English Conference.

His years of service in the church total almost half a century. For thirty-five years he was engaged in active ministerial labor; nine years he spent in mission work, and for four years he has been upon the superannuation list, making a total period of forty-eight years spent in Christian effort. His ministry in Agnes St. Church is still remembered by old residents who speak enthusiastically of his consecrated efforts in the Master's cause (1897.)

He wedded Miss Harriet Thayer on March 7th, 1850. A devoted and zealous Christian woman, she helped in no small degree to make her husband's career successful. In the closing years of her declining age, chastened with the afflictions and trials of a long life, she now waits the "land of rest."

FRED CARLETON.

Fred Carleton, son of Robert and Elizabeth Carleton, of Toronto, was born in Toronto in the year 1877.

Mr. Carleton, although quite a young man, has been engaged in mission and evangelistic work for several years, and is destined at no distant date to make his mark in the ministry of the Methodist Church. He was educated in the city of Toronto, and first became connected with the Elm St. Church as a Sabbath School scholar, and nine years ago became a member of Agnes St. Church, where his time is almost wholly taken up with evangelistic work.

He is Chairman of the Tract Distributing Committee, whose work includes distributing religious tracts and other religious literature amongst the Italian population of the City Ward.

Mr. Carleton is a local preacher, has been President of the Young People's Christian Association this term, a position which he fills at present, and is also a member of the Y.M.C.A. Bible Class. He is one of the Official Board of Agnes Street Church.

His father and mother were born in Derry County, Ireland, and came to this country in the year 1860.

They are both descendants of prominent Methodist families, and have been life-long members of the Methodist Church, being members first of Elm Street, and later of Agnes St. Church. In the latter church, Mr. Carleton, sr., is by virtue of his position an Official member of the Board. Mr. Carleton, sr., is a landscape gardener, and for the last thirty-seven years has been foreman of the Queen's Park.

The late Miss Minnie Carleton, who departed this life on the 25th of August, 1897, was a daughter of Mr. Carleton, sr., and was a member of Agnes St. Church, being converted under M. C. H. Hammond at the children's evangelistic meeting.

GEORGE MOORMAN.

George Moorman, son of George and Hannah Moorman, was born in Carisbrooke, Isle of Wight, in 1829, and came to Canada in 1849, locating in the town of Belleville.

His parents were earnest Christians, whose example and teaching clung to their son, and bore fruit in after years.

In 1853 Mr. Moorman went home to the old land, and the following year joined the 95th Foot, and fought through the Crimean War and Indian Mutiny, taking part in the siege and storming of Sebastopol, receiving three war medals and a clasp. He served his country twenty-one years, for which he is drawing a pension. Mr. Moorman became a member of the Methodist Church at Belleville in February, 1878, and on coming to Toronto joined the Richmond Street Church in October, 1880, and remained there until 1885, when he became a member of the Agnes Street Church, and is one of the Official Board. Mr. Moorman was married in 1866 to Miss Merriman, daughter of John Merriman, of Hereford, West Pembroke, South Wales.

Mrs. Moorman was a member of the Richmond Street Church, and is now a member of Agnes Street Church.

GEORGE WESTON.

George Weston is the son of William and Ann Weston of Toronto, and was born near the City of New York in the year 1864. His parents were born in England, and for many years after coming to Canada, were members of the Queen Street Methodist Church.

Mr. Weston came to Toronto when four years of age and has remained here since. He was educated in the Wellesley Street Collegiate Institute, and after leaving school learned the bakers' trade, and for several years has carried on one of the largest bakery businesses in the city.

He recently completed on the corner of Phœbe and Soho Streets the largest bakery in Canada, and although Mr. Weston is but a young man, his natural ability, energy and straightforward business principles, coupled with his persistent application, has placed him in the front ranks of the business men of Toronto.

Mr. Weston joined the Elm Street Church sixteen years ago, and has been a member of Agnes Street Church for thirteen years, and one of the Official Board, being a Sabbath School teacher for six years, and a Class Leader for the same length of time. He was also Treasurer and a member of the Finance Committee.

Mr. Weston was married in 1888 to Miss Emma Maud, daughter of Mr. David Richards, of Toronto. Mrs. Weston is also a member of the Agnes Street Church.

DAVID G. LIVINGSTONE.

Mr. David G. Livingstone, son of David and Elizabeth Livingstone, was born in the State of New York on the 17th August, 1852, but left the Stars and Stripes for the Union Jack when three years of age, and with his parents located on a farm in Derby Township, County of Grey, where he remained about twenty-five years.

In 1889 he changed country for city life and located in Toronto, where he is engaged with Hendrie & Co., Freighters and Carters.

Mr. Livingstone on coming to the city became a member of Agnes Street Church, and is at present on the Official Board of the Church. He was married on Dec. 21st, 1881, to Miss Annie, daughter of John Degell, of Grey County, a prominent member in the Methodist Church. Mrs. Livingstone is also a member of Agnes Street Church.

RODGER H. ATKINSON.

Rodger H. Atkinson, son of Jacob C. and Ann Atkinson, was born in Washington, County of Durham, England, on March 22nd, 1862. His father and mother were born at Newcastle-on-Tyne, and were prominent members of the Methodist Church.

Mr. Atkinson was educated at Gainford College in Yorkshire, England, spent his boyhood at Newcastle-on-Tyne, came to Canada in the year 1886, and two years afterwards became a member of the Agnes Street Church.

He has been an Official member of Agnes Street Church for years, holding the positions of Financial Secretary, Envelope Steward and Secretary of the Young People's Christian Association.

Mr. Atkinson was married in 1881 to Miss Mary, daughter of John Smith, of Gateshead-on-Tyne. Mrs. Atkinson is also an active member of the same Church. Mr. Atkinson joined the Agnes Street Church, under the pastorate of the Rev. J. M. Wilkinson, in the year 1888. Mrs. Atkinson and two boys were converted at the same time, Alfred Joseph and Charles, both members of the Agnes Street Church. He is a member of the Workmen's Granite Lodge, No. 53, Toronto, and is foreman of George H. Hees, Sons & Company, Window Shade Manufacturers, King Street West.

CHARLES SMEDLEY.

Charles Smedley, son of Joseph and Ann Smedley, of Gloucestershire, England, was born in Cheltenham, Gloucestershire, England, in the year 1846, and came to Canada when a lad of four years of age. He has been connected with the fire department of the city since he was a boy.

He belonged to the Volunteer Fire Brigade as a hose boy, and has been stationed inside the hall since 1st October, 1874, when the permanent Fire Department was established.

At the *Globe* fire, a few years ago, Mr. Smedley was with Chief Ardagh when they were compelled to leap from the third storey of the *Globe* building to the ground to save their lives, the Chief being fatally, and Mr. Smedley seriously injured.

Mr. Smedley first connected himself with the Primitive Methodist Church, on the corner of Oak and Parliament Streets, and soon afterwards became a member of Queen Street Church, and for the

last twelve years has been a member of Agnes Street Church, and is on the Official Board, being Assistant Class-Leader and representative.

Mr. Smedley was married to Miss Esther Jane, daughter of Mr. F. Graham, of Toronto. She was for many years a member of Broadway Tabernacle, and died on June 25th, 1896.

WARREN FEGAN.

Warren Fegan, son of Robert A. and Mary Jane Fegan, was born at Jordan, Lincoln County, January 13th, 1868. His parents were born in Canada, and were members of the Methodist Church.

Mr. Fegan spent his boyhood at Jordan and Fenwick, and thirteen years ago came to the City of Toronto, and carries on an extensive boot and shoe business on Queen Street West. Mr. Fegan became a member of the Agnes Street Church in 1896, and although a young man is on the Official Board of the Church.

He was married in 1890 to Miss Jennie, daughter of Mr. A. R. Doran, of Beaverton, and his wife is also a member of Agnes Street Church. Mr. Fegan is engaged in the missionary work in connection with the Sabbath School in St. John's Ward.

BATHURST STREET CHURCH.

DAVID McCANN.

David McCann was born in County Armagh, Ireland, and attended the National Schools there, after which he was apprenticed to the grocery business, but after serving a part of his time only he resolved to come to Canada. To this city he came all alone when about eighteen years of age, and soon after was employed by the American Express Company as transfer man at the depots. This post he held for eleven years, and then he worked for seven years at John Macdonald's, taking in the goods as they came. He has been now for seven years caretaker of the Clinton St. Public School, under the Toronto School Board.

Mr. McCann's parents were formerly connected with the Church of England, but before he came to Canada they had all joined the Methodist Church. He is a zealous member of Bathurst St. Church, and also of the Trustee Board, and was formerly on the Quarterly Board. Mr. McCann has been long connected with the Bathurst St. cause, before the present church was built, and is warmly interested in the prosperity of the same.

He was married about 1872 to Margaret Hanna, and they have had five children, all of whom are living. Mrs. McCann takes a warm interest in the Ladies' Aid Society, and two daughters are members of the Epworth League, a son is in the plumbing trade at Niagara Falls, N.Y., and he is also a member of the Toronto Field Battery.

W. M. CHARLTON.

W. M. Charlton was born in the Township of Vaughan, County of York, Ont., in 1838, and attended the Public School there. He is the son of John and Fannie Charlton, of that district.

Mr. Charlton first came out decidedly as a Christian at Trinity Church, Bloor St. W., in the time of the late Rev. Mr. Jeffrey, and transferred to the membership of the Bathurst St. during the ministry of that gentleman, where he now holds the position of Trustee and Steward, and is a warm supporter of the cause. He married Miss Margaret Coleman, of Vaughan Township, some thirty years ago. Mrs. Charlton was President of Bathurst St. Ladies' Aid Society for three years, and took a general active interest in the welfare and progress of the church.

WILLIAM JAY.

William Jay was born in the County of Hereford, England, in 1848, his parents being William and Mary Jay. Hereford being a lovely farming county, especially for dairy products, it is no won-

der that all Mr. Jay's ancestors were engaged in agricultural pursuits. He attended the Parochial School at the town of Gye. Twenty-seven years ago (1870) Mr. Jay came to Canada and engaged in the gardening and florist businesses, in which he has had a good share of success, and has taken many prizes at horticultural shows in the city.

He joined the Bible Christian Church in 1874, and has been a member of the Bathurst St. Church since the union. He is a member of the Trustee Board, Quarterly Board and was on the Finance Board some time ago. He also acts as an usher at the church services. He was married in 1874 to Miss Mary Jane Low, a relative of Mr. E. P. Roden, of the Berkeley St. Church.

WILLIAM D. MICHAEL.

William D. Michael was born in the township of Whitby, Ont., in 1838, and attended the Public School there and also the High School at Oshawa. After this educational course he served seven years' apprenticeship with the firm of Gibbs Bros., of Oshawa, and followed up this career by conducting a dry goods business for himself during another seven years at Oshawa. Then he went to St. Louis, Mo., and engaged in the some business for seven years more, whence he came to Sarnia, Ont., and stayed six years at his business. Then he took a position as buyer in this city with the late firm of W. J. McMaster & Co. He has now been in his present employment in a like capacity for ten years past with the well-known firm of Gordon, McKay & Co. While in the pursuit of his duties as buyer for the two above-named firms he has crossed the Atlantic some thirty or forty times. Mr. Michael's parents were natives of Aberdeen, Scotland, and as a young and newly-married couple they came out to Canada when all was a wilderness. His father died at the ripe age of eighty-three on the same farm he first settled on Mr. Michael was married about thirty years ago to Miss Cowle, of Columbus, in the township of Whitby, and they have had three children, one of whom survives, and. is a prosperous medical practitioner in Binghamton, N.Y., namely, Dr. F. M. Michael, specialist in eye and ear troubles. Mr. Michael has been a very popular citizen, especially at Oshawa, and among the young people. He held the offices of Town Councillor, Trustee of the School Board, and was Deputy Reeve of the town of Oshawa for a number of years and "filled the bill" to repletion. Mr. Michael also took part in military matters, and was Captain in the 34th Battalion Oshawa Rifles for ten years, and saw active service in the Fenian Raid.

He at the age of twenty-three, (when employed by Gibbs Bros.) joined the Oshawa Methodist Church under the ministry of the late Rev. G. N. A. F. T. Dickson. He once taught in Sunday School, also taught a boys' Bible class until a recent date, but owing to the nature of his duties calling him away so much, his active interest is limited. He is a Trustee and Recording Steward of Bathurst St. Church, and takes great interest in the good work among the young people.

WILLIAM TOMS.

William Toms was born at Morristown, Devonport, England, in 1841, and was educated at a private academy, after which he served five years' apprenticeship to the dry goods business. After this he was engaged in that line at Plymouth, Blackheath, London, Liverpool, and in 1864 he returned to Plymouth, and married Miss Kingdon, the daughter of a local preacher, and for four years conducted a provision business. In 1871 he came to Toronto and was a furniture salesman for two years, then book-keeper for H. T. Smith of Queen St. West, and has now been with P. W. Ellis & Co., manufacturing jewellers for the past seventeen years.

Mr. Toms took a very active part in the Wesleyan cause in various places in England, and in Toronto has attended old Richmond Street Church, Elm Street (where he sang in the choir for four years), Sherbourne Street, Berkeley Street, and now Bathurst Street Church, where he and his family take a great interest in the good cause. He is a member of S.O.E.B.S. (for sixteen years), C.O.O.F. and of the Manchester Unity I.O.O.F. (for thirty-six years.)

BERKELEY STREET CHURCH.

FRANK HILLOCK.

Mr. Hillock was born in the city of Toronto, Canada, in 1840. He received his education in Toronto, and after leaving school engaged with McBean & Withrow, lumber dealers, where he was engaged for 14 years, and latterly with Mr. John Kent. The firm prospered and was one of the best known in Toronto. On the death of Mr. Kent (at which time the firm had been carrying on business for nineteen years) Mr. Hillock continued the business alone, and is still engaged in it.

In his early days Mr. Hillock attended the Presbyterian church, but in 1870 he became a member of Berkeley Street Methodist Church.

On November 9th, 1870, Mr. Hillock was married to Miss Margaret Wilkinson, who was a member of Berkeley Street Church choir.

Mr. Hillock is connected with the Ancient Order of United Workmen and Masonic Lodges.

GEORGE A. GALLOWAY.

George A. Galloway was born in Paris, Ontario, in 1862. He spent part of his early life in Guelph, where his father carried on a dry goods business, and came to Toronto some twenty-five years ago.

Mr. Galloway's parents being Methodists, he was brought up in that denomination and attended the Metropolitan Church for twenty years. In 1896 he became a member of the Berkeley Street Methodist Church.

Mr. Galloway was married thirteen years ago. Both he and his wife take an active interest in church work, he being at present a member of the Quarterly Board, and Mrs. Galloway being one of the leading singers in the choir.

Mr. Galloway is Head Accountant for P. W. Ellis & Co., wholesale jewellers, with whom he has been engaged for the last nine years (1898).

EMERSON COATSWORTH.

Emerson Coatsworth, who is City Commissioner of Toronto, and one of our best known and respected citizens, was born in Yorkshire, England, in 1825. His father having died in England, his mother, with her children and some other relatives, came to Canada in 1832. On landing in Quebec they experienced a hard time on account of the cholera, after which they finally settled in St. Catharines, where Mr. Coatsworth learned a carpenter's trade and worked on different locks and bridges on the Welland Canal. He followed this line of business for years, working as foreman and superintendent on many public contracts. He started in business in Toronto for himself and took many contracts for the city, being the head in the construction of many bridges and other public works in Ontario.

On the 4th of March, 1873, Mr. Coatsworth took the office of City Commissioner, which was at that time a very trying position, there being so many departments to look after. Mr. Coatsworth has been successful in his position, and though over seventy years of age, he serves the city to-day in the same capacity and has seen it through many troublesome times and helped it to prosper.

He has been a member of the Methodist Church since he was sixteen years old, and is looked upon as one of the fathers of the Berkeley Street Church, having helped to build it and being one of its first trustees. He takes an active interest in church work and is always ready to help in any good cause.

Mr. Coatsworth has been married twice, and has a family consisting of four sons and two daughters, all married. One of his sons lately being a member of Parliament for East Toronto. Mr. Coatsworth is the kind of man we want more of ; though he is over seventy years of age he still works every day at his office in the City Hall.

F. A. BOWDEN.

F. A. Bowden was born in Toronto in 1855, and having lived in the city all his life has seen many changes and improvements. Mr. Bowden's father was a builder in Toronto, and his son, having branched off from building, entered into the lumber business which he still carries on at 139 and 141 Front Street East, under the firm name of DeLaplante & Bowden.

He has been a member of the Berkeley Street Methodist Church all his life, and has always taken an active part in church work. At present he fills the position of Pew Steward, and is a member of the Trustee Board. He is also an active worker in the Sunday School, in which he has held the positions of Assistant Secretary and Superintendent, but his principal work has been in training the children and leading in the service of song.

Mr. Bowden was married in 1888 to Miss Jackman, of Toronto. They have two children, both of whom attend Berkeley Street Church.

WILLIAM L. EDMONDS.

He was born in 1859 in the County of Northumberland, England, and when he was in his second year his parents removed to their native town at the opposite end of the "tight little island," namely, to Bideford, Devonshire. Here Mr. Edmonds attended the National, and afterwards the Grammar School to finish his early education. He came to Toronto with his parents when about fifteen years of age, and served a five years' apprenticeship to the printing trade, and another five years, or thereabouts, he worked as journeyman printer. He purchased the Cannington *Gleaner*, in 1885, and sold out two and a half years later, coming back to Toronto, where he has since been engaged on the daily and commercial press. For two years he was Commercial Editor of the *World*, and was also acting City Editor for sometime. Leaving the *World* in 1893, he came to the MacLean Printing and Publishing Company, of Front Street West, as Editor of the *Canadian Grocer* and *Hardware and Metal*, two weekly trade papers.

Mr. Edmonds first joined the Church about fifteen years ago at Berkeley Street, and has shown active interest in the good work as Sunday School teacher, and is now Assistant Superintendent of that school. He was for three years President of the Young People's Epworth League, and is Assistant Leader of the Young Men's Class, and a member of the Quarterly Board.

He married in 1886 Miss Ida E. Galley, second daughter of Ex-Alderman E. Galley, a member of Trinity Methodist Church. He has lately been nominated as President of the East Toronto District Y.P.S.C.E.

Mr. Edmonds is out-and-out on the side of Temperance and all other good measures for the welfare and uplifting of humanity.

JOHN W. BRADLEY.

To all lovers of music generally, and of vocal music in particular, the very name "Bradley" is strikingly familiar, even beyond the limits of this city and province. Of this more anon. John W. Bradley, of 130 Seaton Street, Toronto, was born at Newcastle-on-Tyne, England, in 1841. At a very early age the family moved to London, whence, after a few years they again moved to the ancient city of Chester, where Mr. Bradley received his early education at the King's School. At the age of 12 he came with his parents to Canada, and he went to the Model School. Then he started as clerk in a hardware store, till he was about sixteen, when he commenced railroading, and has continued at it ever since. Mr. Bradley has filled nearly every post connected with passenger trains, and now has charge of the baggage department of the train.

He married Miss Sarah R. Gray, a native of Toronto, of English parentage, her father being Secretary-Treasurer of the Toronto and Nipissing R.R. This happy union has been blessed with five children, three of whom have been called to rest.

Mr. Bradley joined the Methodist communion about twelve years ago, at Berkeley Street Church, under Rev. J. E. Starr, and has been a member of the Quarterly Board for some years. His occupa-

tion deprives him of many opportunities of service, from the nature of it. He is a straight voter on the side of temperance.

Mr. Bradley has been for nine years financier of an A.O.U.W. lodge, and is also a member of A.F. and A.M.

We began this sketch by a reference to music, and of course Mrs. Bradley's name must be alluded to in that connection. Needless to say, she is a brilliant musician, of whom we are all proud. She has been choir director of Berkeley Street Church for about fourteen years; and was also in the Metropolitan Church choir for a long season, and was presented on retiring with an illuminated address and purse of gold, also she has been vocal teacher at Ladies' College, Whitby, about thirteen years, as also at our Conservatory of Music in this city. Miss Bradley made her debut on Sunday evening, Sept. 12th, 1897, at Berkeley Street Church, acquitting herself so well as to promise great things musical in the future. Mr. Bruce Bradley is engaged by the choir of Jarvis Street Baptist Church as tenor soloist.

WILLIAM C. WILKINSON.

It is always a great pleasure to have to chronicle a few leading facts of the life and traits of character of one "who is a man" in every sense of that noble and often misapplied term.

William C. Wilkinson, one of Toronto's most honored, trusted and respected citizens, was born in this city in August, 1841. As far back as 1825, when the city was York, the late Christopher (name of good omen) Wilkinson, the father of above, came from Cumberland, England, and settling down here became a successful builder and contractor. William C. Wilkinson still lives in part of the old homestead on Parliament Street.

"Like father, like son," was exemplified once more, for Mr. Wilkinson learned the building trade with his father, when, after passing through successfully the Public Schools and private tuition, he entered on the battle of life. Right "from his youth up," we may truthfully say, has Mr. Wilkinson been active in all good and noble work for the religious and social welfare of his fellow-beings.

As early as the age of 14 he became a cadet in the great temperance cause, and he has been awarded many of the highest honors that its adherents could confer on him, and he is likely to die fighting on its behalf.

In 1874, in the very prime of life, he was so trusted as to be awarded the onerous and responsible position of Secretary-Treasurer of the Toronto Public School Board, which office he now fills with complete satisfaction to his fellow-citizens.

In fraternal-benevolent societies he is an untiring and active worker and supporter, notably in the Masonic fraternity.

Last, but by no means least, we come to the great secret of all his success, his great love and zeal in the Master's work. For many long years he has been connected with the Methodist Church at Berkeley Street, and there he has made his mark, in every possible way helping on the good work. "Honors" have been "showered thick upon him" for his well-earned merit, he having been appointed at various times Trustee, Member of the Official Board, President of the Home Missionary Society, member of the Executive Committee of the Methodist Social Union, Secretary of the Sunday School for twenty-six years, and this year a member of the Toronto Conference. These distinctions have been well earned, well deserved.

So long as it shall please the Arbiter of life and death to spare him he will doubtless be found faithful at his post of duty, either secular or religious, and at the final roll-call will receive the reward of all those who have been faithful to the end.

EMERSON COATSWORTH, JR.

The bearer of this name, well-known almost in every Toronto household, was born in this city, on the 9th March, 1854, and educated in the public schools. He next attended the British-American Commercial College, and successfully prosecuted his studies for the stern business of life. In the year 1875, he commenced the study of law, being articled to Mr. Rose, now the well-known and

learned Judge. Becoming a barrister in 1879, he was admitted a partner with Mr. Rose in the legal profession.

Mr. Coatsworth, with courage and steady determination, has succeeded well in his chosen profession, and is now a member of the firm of McMurrich, Coatsworth, Hodgins & Co. He married, in 1883, Miss Helen Robertson, of DeCew Falls, Ontario, and has had a family of four, two boys and two girls. In 1886 he was honored by the degree of LL.B., conferred by the University of Toronto.

Mr. Coatsworth, in 1891, was entrusted by his fellow-citizens of East Toronto to represent them in the Dominion Parliament in the Conservative interest, the late Sir John A. Macdonald being Premier. In 1896, however, he was defeated at the polls, choosing to stand firm to his party, and rise or fall with them.

About 1870, Mr. Coatsworth became an active member of the Church, and taught Sunday School for many years. He was then made Assistant Superintendent, and now holds the honored position of Superintendent. He has been a life-long attendant at Berkeley Street Church, a member of the Quarterly Board for many years, and is now Treasurer of the Trust Board of the Church. Up to present date Mr. Coatsworth's record is one that young men can look up to and emulate, with profit to themselves, their fellow citizens and the good cause.

HENRY BALSON

Was born in the town of Stratton, in the County of Cornwall, England, 1853, and was educated at the National School of that parish. At about the age of fourteen he commenced life's work by serving an apprenticeship of seven years to the trade of printing. At the expiration of this period he started out on a journeyman's footing, and worked for three years on the Plymouth *Daily Mercury*. He then came to Toronto, Canada, and here he began to work at the printing, and for about two years with the old firm of Hunter, Rose & Co. Thinking to improve his position, he changed his situation to the printing office of the Methodist Book and Publishing House where he has remained until the present time, a period of nearly nineteen years.

Mr. Balson was converted when yet a youth of about fifteen, at his native town, under Rev. R. J. Thomas, a Wesleyan Methodist minister. In Toronto he joined the old Richmond Street Church, it being more like those of his own land, under the pastorate of Revs. George Young and F. H. Wallace, M.A., B.D. Living in the eastern part of the city, Mr. Balson found it afterwards more convenient to attend and worship at the Berkeley Street Church, Rev. I. Tovell being the pastor.

In his native home he had taught in the Sabbath School, and, as a member of the old Richmond Street Church, Mr. Balson acted as Sunday School teacher and assistant class leader. While at Berkeley Street Church he has been engaged in Sunday School and cottage meetings, was assistant class leader with the late Mr. Finlay McDonald, and now succeeds him as leader. Mr. Balson is a very ardent Temperance advocate of the strongest measures, being a total Prohibitionist. He is always very active at municipal and other elections to have the best men returned, believing in "works" as well as "faith." Being a warm-hearted, impulsive Cornishman, he takes an interest in the Royal Arcanum, and is an enthusiastic life long member of the Ancient Order of Foresters.

BROADWAY TABERNACLE.

JAMES N. PEER.

James N. Peer was born in the Township of Nelson in July 22nd, 1845, whose parents were highly respected members of the Methodist Church. His education was begun in the Public School of the township, and completed by taking a business course in the Commercial College in this city. He learned the flour, milling and grain business, after which he opened a warehouse in Brantford, afterwards he removed to London, where he remained for some eight years. Disposing of his business he came to Toronto and opened a grain commission office at the corner of Church and Wellington Streets. On his coming to his majority he gladdened the hearts of his parents by becoming a

Christian in Lowville Church, of Milton Circuit, under the ministry of Rev. George Goodson. Mr. Peer associated himself with the Church, but on moving to Brantford transferred his membership to Wellington Street Church, where he was a respected member. On his arrival in London he became connected with the Queen's Avenue Church, where he was a very active worker, occupying seats on the Official and Sabbath School Board, also filling the position of Class Leader, Steward, Assistant Superintendent and Sunday School Teacher. After a residence of eight years in the Forest City he returned to Brantford and joined the Brant Avenue Church, occupying the same positions as in London with one exception, becoming the Superintendent of Sunday School instead of Assistant. He remained in the Society for five years, then removing to Toronto in 1884 he formed an association with Carlton Street Church (the pastor being Rev. John Philp), which he held for three years, having as an Associate Leader the late John Kent, and having charge of a Young Men's Bible Class. Severing his connection with this Church he joined Broadway Tabernacle and was a member for eight years, was appointed Representative Steward and held the position of Recording Steward for four years, as well as being actively engaged in Sunday School work as teacher of a Young Ladies' Bible Class. Removing westward to Parkdale he entered into Church relationship with Parkdale Methodist Church, where he enjoyed positions on the Official and Sunday School Boards. To-day Mr. Peer is a member of Broadway Tabernacle. Mr. Peer was married in the year 1869. His wife (she was a Miss Theresa J. Kenny) died after a short married life of three months. In the year 1871 he married again, Miss Rebecca Zimmerman, of Nelson Township, being his bride.

JOHN PRICE.

John Price was born in the County Armagh, Ireland, in the year 1835. At the age of six he was left an orphan. Coming to Canada in 1840 with his mother they located in the Township of Albion, where young Rice received his education. After leaving school he was apprenticed to the shoemaking trade, which he followed up to coming to Toronto in 1864. After which he became a faithful and trusted employee of the Grand Trunk Railway, occupying the position of baggage master, and during his term of twenty-seven years of railroad life Mr. Price travelled 1,352,000 miles without scratch or injury, and on his retirement received highly commendatory certificates of diligence, faithfulness and ability while in the employ of the railway.

At the age of seventeen Mr. Price made public profession of his principles and became a member in the year 1852, of Old Richmond Street Church. Mr. Price became an active worker, at once entered upon Sabbath School work which has been the joy and pleasure of his life. Mr. Price and a Mr. Smith one Sabbath afternoon, desirous of being engaged in the work for the Master, was out looking for a suitable place in which to hold a prayer meeting. They met Mr. Peter Kirkham who very kindly offered them his house. The holding of prayer meetings developed into class meetings and the opening of a Sabbath School, which became the nucleus of Seaton Village Methodist Church (now the Bathurst Street Methodist Church). Mr. Price became the Superintendent of the Sabbath School, and during his term of office profitable picnics were held for seven years, out of the proceeds of which they paid $350.00 into the church funds. This church belonged to the Richmond Street Circuit or Toronto West, afterwards in the year 1874 connected with New Connexion Mission on the west corner of St. Patrick and Spadina Avenue. Mr. Price filled the following positions in this Church : Class Leader, he led the same class for twenty-three years ; member of Trustee and Official Board of the Spadina Avenue Union Methodist Church ; this building then occupied the site of the present Broadway Tabernacle. Mr. Price has been one of the managers and visitors of the House of Industry, corner of Elm and Elizabeth Streets, since 1893.

CARLTON STREET CHURCH.

MRS. MARTHA FORSTER.

Mrs. Martha Forster, widow of the late Thomas Forster, was born in the Township of Toronto, County of York, and at an early age moved with her parents to the vicinity of Brampton, where she was married and became a member of the Methodist Church.

After remaining there for three years she with her husband removed to the village of Norval, they were prominently identified with the Methodist Church.

Thomas Forster, husband of the subject of the above sketch, was born near the town of Brampton, County of Cumberland, England, and came to this country with his parents when only three years of age. He became a Local Preacher, a Class Leader and Sabbath School teacher. His father was also a Local Preacher of much prominence. Mrs. Forster is a member of the Carlton Street Methodist Church. Her sons, James W. and John W. L., are prominent members of the Methodist Church, the former residing near Brampton on the old homestead, and the latter a well-known artist in the City of Toronto.

JOHN WYCLIFFE LEWIS FORSTER.

John Wycliffe Lewis Forster, one of the foremost artists of the City of Toronto, and son of the late Thomas Forster, was born at the village of Norval, in the County of Halton, where he received his early education at the common school, and afterwards attended the Grammar School in the town of Brampton. At an early age he showed signs of his genius as an artist, and after pursuing his studies in that direction for several years in his native province, he went to France to complete his education, remaining there four years under tuition.

Mr. Forster has been closely connected with the Methodist Church and its work all his life. Was President of the Young People's Association of the Metropolitan Church for two years. Was identified with the evangelistic work while in France both amongst the French and the English citizens, and acted as Lay Preacher. Was also identified with the Y.M.C.A. work in France, being a member of the Committee of Direction. Mr. Forster is also connected with Y.M.C.A. work in the City of Toronto; is a Local Preacher of much prominence, and is at present a member of Carlton Street Church, a Class Leader and Superintendent of the Sabbath School.

He has been prominently identified with the Epworth League, the Boys' Brigade, in fact, nearly every organization in the city intended to promote the interests of religion and the welfare of his fellow-man.

GEORGE WOLTZ.

George Woltz is a son of Jacob Frederick Woltz, who was born in the Province of Alsace, Germany, and came to Canada in the year 1842. He settled in the County of Haldimand, where he died in the year 1852.

The subject of this sketch was born in the old homestead in the County of Haldimand, in 1846, and remained in that vicinity until the year 1879, when he came to the city and engaged in the jewellery business for two years. He then formed a partnership with Mr. McMann and carried on an extensive trade in the manufacturing of picture frames, under the firm name of Woltz & McMann. He is at present carrying on the same business alone.

Mr. Woltz was early left without the care or guiding hand of a father, being only six years old when that parent died, but with his brothers and sisters—twelve in all—he struggled bravely on, and at length succeeded in clearing up the old farm and paying off a large indebtedness.

Mr. Woltz, together with his brother J. H., for eighteen years carried on an extensive business in lumber and machines at Springvale, County of Haldimand.

Mr. Woltz was converted at the age of twenty-one in the Methodist Episcopal Church at Springvale, under the Rev. Mr. Bristol, and became a member of the Church. Shortly afterwards he was appointed Sabbath School Superintendent and Class Leader. He is at present a member of the Carlton Street Church, a member of the choir, and on the Official Board.

Mr. Woltz was married in 1867 to Miss Evans, daughter of Joseph Evans, Esq., of Haldimand County. She is also a member of Carlton Street Church.

WM. J. DUCKWORTH.

William J. Duckworth, Inspector of the Great Northern Telegraph Co., is a son of James W. Duckworth, England. His mother was born in the town of Belleville, Ont.

Mr. Duckworth has been connected with the telegraphic business since he was fourteen years of age, and by persistent application, together with his splendid business ability, has risen step by step until at present he occupies the high position of Inspector. He has been connected with the Carlton Street Church since the year 1888. He was married in the year 1887 to Miss Eliza Furness, of the town of St. Marys, Ont., who is also a member of the Carlton Street Church.

GEORGE BOXALL.

George Boxall was born in Onslow, England, in the year 1836, and came to Canada in 1838, the second year of the Rebellion. His father was a member of the 7th Hussars, a regiment sent from England to assist in subduing the Rebellion.

Mr. Boxall received his primary education in Montreal, and at the age of 15 went to Quebec, where he served his apprenticeship as a tinsmith. After remaining at Quebec a short time, he came to Toronto and began business in 1872. By strict attention to business he succeeded in amassing a comfortable fortune.

As a member of the Canadian Militia Mr. Boxall distinguished himself at Ridgeway in 1866. He was a member of the Tenth Royals, and cheerfully responded to his country's call when it was threatened by the Fenian invaders. He assisted in bringing the Fenian prisoners to Toronto, together with their arms and a large quantity of ammunition.

Mr. Boxall is a member of the Carlton St. Church, and is also a member of its Quarterly Board, besides occupying a position of Trustee in Elm St. Church.

D. HANNA.

D. Hanna was born in the North of Ireland about 1845, and emigrated, together with his parents, one sister and two brothers, to Canada in 1872. His two brothers, John and William, and his parents, have since gone to that "bourne from whence no traveller returneth." S. R. Hanna, another brother, is in business in this city.

Mr. Hanna was an active worker for his Master in the land of the Shamrock, having been a Class Leader there for several years, and became a member of the Metropolitan Church on his arrival in this city. He has been a Class Leader here for sixteen years, a member of the Quarterly Board and Sabbath School teacher. His great-grandfather was converted under the preaching of John Wesley.

He was married twenty years ago in this city to Miss Wright, who came from Balla Bay, Ireland, and their children, three boys and two girls, are all active members in Carlton Street Church.

Though strongly attached to his chosen church, he is a man of liberal views, and cheerfully aids every enterprise designed to advance the cause of religion. Through his integrity and business ability he has been able to build up a large shoe trade in this city.

BENJAMIN B. SPICER.

Benjamin B. Spicer was son of George Spicer, Northampton, England, and was born in Wellingboro, Northampton, England, within six miles of the famous battlefield of Naseby, and came to this country with his mother in the year 1868, his father having died in England. Mr. George Spicer was bandmaster H.M. 48th Regiment of Foot, and his grandfather was Color-Sergeant in the same Regiment.

Mr. B. B. Spicer is a direct descendant of Henry Russell, the great composer and singer. He and his mother first settled in the town of Walkerton, County of Bruce, where his mother was married, in 1874, to Mr. Richard Geary, furniture dealer. Mr. Geary died in 1878, and his widow married Mr. George Bridges, of Walkerton, who died there in 1889.

In the fall of 1874 Mr. Spicer removed from Walkerton to Leeds County, and united with the Methodist Church on the Lynn Circuit, where he remained until 1885. He came to Toronto in that year, and became a member of the Elm Street Church, retaining his connection there until 1895. He qualified for a local preacher in 1888, and was appointed a Class Leader in Elm Street Church in 1890. He was a Class Leader in Carlton Street Church from December, 1895, to June, 1897.

For seven years Mr. Spicer conducted open air meetings in connection with the Elm Street Church, and was also a Bible Class teacher during the same period. For eight years he was gospel singer in the Methodist Churches in Toronto, and received the name of the "'singing evangelist."

For six years Mr. Spicer was teacher and organist in the Central Prison, in connection with the Prisoners' Aid Association, and for several years has conducted services in the Merce r Reformatory.

Mr. Spicer was married July 3rd, 1889, to Miss Annie Hewston, formerly of the North of Ireland. Mr. and Mrs. Spicer are members of the Carlton Street Church.

Mr. Spicer was leading chorus tenor in the Elm Street Church for three years. He has been employed in the Civil Service for the last eleven years, and is a most efficient and obliging officer.

WILLIAM LIDDICOATES.

William, son of John Liddicoates, of the County of Cornwall, England, was born in Cornwall, the birthplace of his father. In the year 1888 he turned his face towards the Western Continent. Between the years 1888 and 1893 he toiled on the Pacific Coast, and in the latter year came to the City of Toronto.

On his arrival in Toronto, Mr. Liddicoates joined the Dunn Avenue Methodist Church, where he retained his connection for a year. He is now a member of Carlton Street Church, and also a member of Mr. East's Bible Class, at which he is a regular attendant.

Mr. Liddicoates is doing a noble work for his Master in a quiet, unostentatious way.

MRS. MARY DILL.

Mrs. Mary Dill, daughter of Jacob Rose, was born in France (in which country her parents were also born) and came to this country many years ago. She resided in the village of Preston, in the County of Waterloo, Ontario, where she was married to Mr. Dill.

Mr. and Mrs. Dill went from Preston to the State of Illinois, but, after a short residence there, returned to Preston, where they remained for thirteen years. They then removed to Toronto, where Mr. Dill engaged in the tobacco business, which he successfully carried on until his death.

Mrs. Dill was converted at Preston under the preaching of the Rev. Mr. Fleshman, and is at present a devoted member of the Carlton Street Church (1897.)

WILLIAM MACLEAN.

William Maclean, manager of the Union Loan and Savings Company, Toronto, Ont., was born in Aberdeen, Scotland, in 1824, and came to this country in 1856. He received his education at the public and high schools in his native lnnd. Between 1839 and 1844 he received his early business and professional training in a solicitor's office in Keith, an advocate's office in Aberdeen, and in Sir Archibald Alison's office, Glasgow. Prior to coming to Canada he filled several important positions in the head offices of the Aberdeen Railway during its construction. His three last years in Scotland were spent as general auditor and chief traffic accountant of the Great North of Scotland Railway Company. Mr. Maclean was sent out to this country by the London board of directors of the Buffalo and Lake Huron Railway, to fill the position of secretary and treasurer of that company, with headquarters at Brantford, Ontario. He filled this position until 1867 and greatly facilitated the amalgamation with the Grand Trunk Railway Co., which took place in that year. He was also a director of the B. & L.H. Ry. Co., and was mainly instrumental, with the late Hon. David Christie, Mr. Allan Cleghorn and the Hon. E. B. Wood, late Chief Justice of Manitoba, in securing for the B. & L.H., control of the International Bridge Charter, of which company he was a provisional director, and for some time prior, secretary and treasurer. Immediately after the amalgamation, Mr. Maclean removed to Toronto and accepted the management of the Union Loan and Savings Company, then in its infancy, which he has now sucessfully conducted for over a quarter of a century. He is among the best known authorities on matters of finance in the Dominion of Canada. Mr. and Mrs. Maclean are, in religion, Methodists, having connected themselves with that body, under the late J. B. Howard, in Brantford, in 1857. They have been counected with Elm Street and latterly Carlton Street since they located in Toronto (1897.)

MRS. MARY ANN MULHOLLAND.

Mrs. Mary Ann Mulholland, wife of Thos. Mulholland and daughter of the late Benjamin Connland (who departed this life on the 22nd February, 1860), was born in the year 1826, at Moira, near the Blackwater River, in the County of Munster, Ireland, and came to this country with her parents in 1833, at the age of seven.

Mr. Henry Mulholland, father of the late Thomas Mulholland, was born in the County of Monaghan, Ireland, and was drowned on the "Lady Elgin" in 1833 while on a voyage from Ireland to America. The vessel came in contact with an iceberg in mid-ocean, and all on board, save three, perished.

Mr. Thomas Mulholland was also a son of the "Emerald Isle," and after coming to Canada settled with his wife on a farm in the Township of York, where two or three sons are working the old farm. Mr. Mulholland is dead, but Mrs. Mulholland and two of her daughters reside in the city, and are members of the Carlton Street congregation.

On the old Mulholland farm is erected a small Methodist meeting-house, which is joined to the Eglinton Circuit. Here the family formerly worshipped.

JOHN ARMSTRONG.

John Armstrong, jr., was born in the City of Toronto in the year 1848, and has lived here ever since. His parents were born in the County of Monaghan, Ireland, and emigrated to this country when Toronto was in its infancy.

Mr. Armstrong was one of the first members of the Alice Street Church, and is at present a member of the Carlton Street Church. Mrs. Armstrong and family are adherents of the same church.

For a short time Mr. Armstrong was engaged with the late Mr. Robert Walker in the "Golden Lion," but finding that occupation uncongenial to his constitution, he took up the business of landscape gardening, which he has followed with much success ever since (1897).

WILLIAM EAST.

William East is the son of H. W. East, of Toronto, formerly of London, England, and was born in this city.

Mr. East learned the business of umbrella manufacturing with his father, on Yonge Street, and succeeded to the business upon the death of his father. His business is perhaps the largest of its kind in Canada.

Mr. East's father and mother were honored members of the Alice Street Church, and widely known for their earnest, active work, the father being a teacher in the Sabbath School.

Mr. East was christened in the Alice Street Church, and is now connected with the Carlton Street Church, a teacher in the Sunday School, and a Class Leader.

Mr. East, together with Mr. J. C. Davis, was instrumental in starting the present Yonge Street Mission, an institution which is doing a grand work for Christ. The obligations in connection with the running of this institution are very heavy, and it is being carried on principally by voluntary contributions. Mr. East is the present Treasurer of this institution, and too much credit cannot be accorded these gentlemen for their efforts in so worthy a cause.

Mr. East married Miss Mary C. Dennis, daughter of William Dennis, of North Toronto. The Rev. John Dennis, of Newark, N.J., is a brother of Mrs. East's. Mrs. East and the entire family are workers and members of the Carlton Street Church.

MRS. JOHN GOLDSMITH.

Mrs. John Goldsmith was born in the City of Buffalo, in the United States, but removed with her parents to Brampton in 1861, when four years of age.

Mrs. Goldsmith received her first religious instruction in the Primitive Methodist Church in

Brampton, and after coming to Toronto, united with the Alice Street Church, but is at present a member of the Carlton Street Church.

Mrs. Goldsmith's parents were consistent members of Carlton Street Church. They have been dead for some years,

Mrs. Goldsmith has a family of four, of these, two are boys. Charles has been connected with the *Christian Guardian* for fourteen years, and William is foreman of the *Times* office in the City of New York.

G. S. YOULE.

G. S. Youle, a prominent local preacher and Class Leader, was born in England in the year 1839, and at the age of nineteen was converted in the old historic village of Epworth, the birthplace of John Wesley. Immediately after conversion he began work amongst the Primitive Methodists, with which sect he remained connected until the Union in 1883.

In January, 1872, Mr. Youle severed his connection as a laborer with the Methodist Church in the old land, but only to take up the work here with more zeal. On coming to Toronto he at once presented his church certificate to the Parliament Street Church and was gladly welcomed as a member there, and immediately began work for the Master as a local preacher and Bible Class teacher. At the end of fifteen months, however, he removed to Orillia, where he purchased a large planing mill and sash and door factory, and carried on an extensive business until July, 1887, when, having sold his business, he returned to Toronto. Here he at once attached himself to the Carlton Street Church, where he is at present an office-bearer. Mr. Youle has always been an earnest worker for his Master. He is a thorough Prohibitionist.

JOHN BARRON.

John Barron's parents were, with the late Robert Walker, Mrs. Thomas Robinson and several others, pioneer members of the above church. Mr. Barron was born in the County of Cumberland, England, and when only five years of age came to this country with his parents in the year 1832. After staying a short time in Toronto, they went to Peterborough, but only remained there a year and returned to Toronto.

Mr. Barron was one of the first pupils of the Infant Class in the Bay Street Church. In 1843 he, with his parents, moved to the country, but returned again in the year 1852, and in the year 1854 engaged in the shoe business and continued in that line until about eight years ago, when he retired and has since lived privately (1897).

Mr. Barron has been a consistent Christian all through his long life, and has held many responsible positions in the church. He was trustee, Sabbath School Superintendent and Teacher and Class Leader in the Primitive Methodist Church on Parliament Street, and Class Leader in the Carlton Street Church. Mrs. Isaac Hutchison and Mrs. Windrum, formerly Mrs. Watson, are his sisters.

FREDERICK ROLLING.

Frederick Rolling was born in the city of Liverpool, England, and came to Toronto fifty-two years ago, at the age of seventeen He spent sixteen years in the employment of Edward Lawson, tea merchant. He was married about forty-five years ago to Alice Cuttell, daughter of the late Thomas Cuttell.

For twenty-five years he has filled the office of Librarian in the Carlton Street Church, and during that time has been absent but one Sabbath each year. William J. Rolling, his only son, who resides with his father, has been connected with the church and church work from boyhood, and has held the position of envelope steward for fifteen years. Mrs. Rolling departed this life in May, 1896, having devoted her whole life to her Master's work. Her memory will long be lovingly cherished, not only by her husband and son, but by a large circle of friends. Though she had not the means of doing great things, she endeavored by many acts of kindness to bless and help all she could.

JAMES BRIMSTIN.

James Brimstin, son of George Brimstin, was born in Inniskilling, County of Fermanagh, Ireland, a town known around the world and famous wherever a British soldier has fought or a British flag has floated for its splendid regiment of cavalry—the Inniskilling Dragoons.

Mr. Brimstin came to America in the year 1864 and commenced business in the City of Toronto as a cutler, which business he has since carried on with much success, having the reputation of being one of the best cutlers in Canada.

Mr. Brimstin, with his parents, was attached to the Primitive Methodist Church in Ireland, and when he arrived in Toronto he at once became a member of the Alice Street Church. He is at present a member of the Carlton Street Church.

Mrs. J. Brimstin is also a member of Carlton Street Church. She and her husband have been closely associated with the Methodist Church since their childhood. Their son, James R., and their daughter Minnie, are working members of Carlton Street Church also, the former being a member of the choir, and the latter a teacher in the Sabbath School.

JAMES MURRAY.

The late James Murray was born in Glasgow, Scotland, and came to this country in 1842. He first began business as a metal worker, but in 1868 he opened a tin and stove store on Yonge Street, in the City of Toronto. This he afterwards gave to his sons George and James, who are at present carrying on a lamp and oil business.

After handing this store over to his sons, Mr. Murray started a hardware store farther north on the same street, but retired and was succeeded by his son William. His great business ability, together with the confidence inspired by his integrity and his unflinching perseverance, enabled Mr. Murray to accumulate a considerable fortune.

In 1850 he suffered a complete loss by fire, and his friends undertook to aid him, without his knowledge or consent. On learning of their project, his independent spirit revolted against the idea of receiving charity, and wrote his friends a letter thanking them for the generous feeling and deep sympathy which prompted them to make an effort in his behalf, as a sufferer by fire, but courteously and firmly refused to accept any assistance unless it were given to him as a loan.

Mr. Murray had long been a member of Carlton Street Church, and was one of its most liberal supporters and active workers.

N. S. FERRIES.

N. S. Ferries was born in the State of New York, and when a child of four years of age transferred his allegiance to the Union Jack. He resided in the City of St. Catharines until he was fourteen years old, and the love of adventure being strong within him, he visited the following places with a view of bettering his circumstances, namely: Buffalo, Jamestown and Poughkeepsie, in the State of New York. While at the latter place he took a course of instruction at the business college to better enable him to fight the battle of life. He then went to seek his fortune in the far west, and after spending a short time in Manitoba, came to Toronto and married Miss Kennard.

Upon settling in Toronto, Mr. Ferries allied himself with the Carlton Street Church. During all his wanderings he never forgot the lessons learned at a godly mother's knee, and ever kept the straight and narrow path before him.

BIDWELL NICHOLAS DAVIS.

Bidwell Nicholas Davis, son of John Davis, of Wales, England, was born on Wolfe Island, opposite the city of Kingston, on the 3rd of July, 1853. His father came to Canada early in its history, and purchased a large farm on Wolfe Island, which he cultivated successfully for many years, but is at present residing in Kingston, to which city he retired.

Mrs. John Davis is a daughter of the late Mr. Matthew M. Howard, ex-M.P.P. of Leeds County, Ontario, who was for many years leading man in that county.

The subject of this sketch was educated at the Collegiate Institute, Kingston, and at Albert University, Belleville, where he matriculated with high honors in 1873, distinguishing himself in history, mathematics and classics, and in the same year he obtained a second-class certificate at the Normal School, Toronto. He at once entered upon the teaching profession, in which he rose so rapidly that in a short time he obtained a special certificate qualifying him as a Public School Inspector. In 1881 he graduated from Queen's University, Kingston, with first-class honors in mathematics and chemistry. In September of the same year he was engaged as mathematical master in the High School at Chatham, and after two years he resigned to accept the head-mastership of Trenton High School, a position he filled until he commenced the study of law in November, 1886.

In November, 1889, Mr. Davis was called to the Bar, standing first in his examinations. He was for a short time the junior member in the firm of Mowat, Downey & Langton. Subsequently he entered into partnership with Mr. George Ritchie, and has continued to practise as a member of the firm of Ritchie & Davis.

In private life Mr. Davis is highly esteemed for his amiable social qualities. In 1890 he married Miss Frances, daughter of Mr. William Henry Austin, merchant, of Trenton.

Mr. Davis joined the Masonic Order in 1885 in the town of Trenton, and on his arrival in Toronto he became affiliated with Doric Lodge, No. 316, of which he has been Master. He is also a member of the I.O.O.F. and several other benevolent organizations.

During all his life Mr. Davis has taken an interest in church work, and is at present an official member of Carlton Street Church, an active Sabbath School worker and President of the Toronto Methodist Young People's Union.

CENTENNIAL CHURCH.

REV. EVANSTON IVES HART, B.A.

Evanston Ives Hart was born at Foo Chow, China, on June 21st, 1866, his father being the Rev. Virgil C. Hart, D.D. Mr. Hart's father was the founder and superintendent of the Central China Mission of M. E. Church N., U.S.A., for 25 years, as well as that of the Western China of the Canadian Methodist Church for six years. The subject of this sketch received his education at Ingersoll Public School, 79-81; Toronto Collegiate Institute (Jarvis Street), 1882 to 1886, and Toronto University, 1886 to 1890.

Mr. Hart was converted under the pastorate of Rev. D. E. Brownell, during a revival at Ingersoll in 1881, joined the Church and became a Sunday School Teacher. Coming to Parkdale, Mr. Hart connected himself with that congregation in 1882, and was again engaged in teaching in the Sabbath School and was also appointed a Representative to the Quarterly Official Board, as well as President of the Epworth League, and from the Parkdale Official Board, received a recommendation to the itinerant ministry. Mr. Hart went out under the chairmanship of Rev. M. L. Pearson, Orangeville District. During Mr. Hart's probationary turn he occuped the pulpit at Honeywood Mission, Mono Road, and Streetsville. Mr. Hart was ordained to the ministry in the year 1893, under the Presidency of Rev. Dr. Parker in the Central Methodist Church. Since ordination Mr. Hart has been stationed at Barrie, and was appointed pastor of the Centennial Church, Toronto, on April 10th, 1895. Mr. Hart is married to Miss Laura, daughter of Mr. Henry Harper, of Barrie, Ont.

THE CENTRAL CHURCH.

REV. JOHN SHUTTLEWORTH.

John Shuttleworth was born in Sheffield, Yorkshire, England, in 1816, and there received his early education. Under the preaching of the Rev. John McLean, of the Methodist Church, he accepted the Spirit of the Good Shepherd, and a year afterwards, when eighteen years of age, became a Local Preacher. For thirteen years he preached the gospel in various parts of Yorkshire, and was subsequently sent to the West of England. Those were famous days for Methodism in the old land.

Then lived William Dawson, whose labors were rewarded by great results John McLean and Robert Newton; the Rev. Robert Aitkin, once a member of the Established Church, but forced to leave it by the zealousness of his piety and thirst for souls, and who joined the Methodists and conducted the greatest spiritual awakening Sheffield had ever known, no less than a thousand souls being brought to the foot of the Cross. Then it was, too, that Gideon Ouseley thrilled all Irish hearts with the spell of his words and the melody of his voice, which the Holy Spirit wonderfully used.

In 1848, just after the Irish famine, Mr. Shuttleworth was sent to the sister island, where he succeeded the Rev. William McClure in charge of the Bangor Circuit, the latter gentleman being removed to Canada. He subsequently took various stations in the north of Ireland, including Lurgan, Lisburn and Priesthill. When at the latter Circuit he conducted revival services lasting through the entire winter, when the Spirit of God descended with mighty power. The Church here received a very large accession of membership, so that a new building had to be erected. From every hill and bye-way, in the homes and in the fields, on every side, might be heard the voices of the glad inhabitants singing the songs of Zion. Among the converts at this place was he who afterwards became the Rev. Thomas Carlisle, of London, England, who accomplished a great work in that city.

Mr. Shuttleworth was sent to Canada in 1857, again succeeding Mr. McClure, this time in the Temperance Street Methodist Church, Toronto. From thence he went to London, where he was pastor of Clarence Street Church, subsequently removing to Montreal, and afterwards going to Tilsonburg, West Brome, Que., Schomberg and Aurora. While at the latter station Mrs. Shuttleworth departed this life, and Mr. Shuttleworth suffered much from ill health, and at the end of two years, was superannuated. When his health permits he still preaches in connection with the Central Methodist Church, Toronto.

When twenty-three years of age Mr. Shuttleworth married Edwedina Ball, daughter of a veteran of Waterloo, then barrick master at Sheffield, England. Mr. Shuttleworth had two sons, one who died in childhood, and Edward Buckingham, who survives, and is well known in connection with medical and pharmaceutical education in Canada, more especially as founder and Dean of the Ontario College of Pharmacy, and Professor of Materia Medica in Trinity Medical College.

From the Christian Guardian.

"With the death of the Rev. John Shuttleworth has passed away one of the oldest and most highly esteemed members of the former New Connexion Church in Canada. He died on March 18th, 1898, at the residence of his son, Professor Shuttleworth, of the Ontario College of Pharmacy, Toronto, after an illness of four months. He had reached the good old age of eighty-two. He was born in Sheffield, England, in 1816, and early entered the New Connexion ministry, in which he soon rose to prominence. He filled several appointments in Ireland, beginning at Lisburn and ending in Dublin. In 1857 he came to Canada and received leading appointments of the New Connexion Church, at Toronto, London, Montreal, Brock, Brome and Aurora. Here the great grief of his life befell him, in the death of his amiable and accomplished wife. For a good many years Mr. Shuttleworth lived in retirement as superannuated minister in connection with Central Church, Toronto, laboring as strength permitted. He was a man greatly beloved for his saintly Christian character, and was for eight years elected chairman of his district. He was a preacher of great power and eloquence. His sermons were marked with tear-compelling pathos. The present writer had intimate relations with Mr. Shuttleworth as his colleague in the city of Montreal, and received much kind consideration at his hands. His faithful ministry will be held in grateful recollection in many parts of this land.

"The funeral services were held at Central Methodist Church, Bloor Street at 3 o'clock on Monday afternoon, when a large concourse of his brethren paid their last tribute of respect to the memory of a good man."

This obituary of the Rev. John Shuttleworth is from the *Christian Guardian*, April, 1898.

A. R. WILLIAMS.

Alfred Ruggles Williams was born in 1848, in Troy, Pennsylvania, of English parentage, and spent

his early life upon the farm. Early in life he showed unmistakable evidences of industry and perseverance, and the marked success of his life is to be attributed in great measure to the wise training he in early days received at his parents' hands.

Early in life he attended the Lima Seminary and matriculated thence into Genesee College. At his father's death he was called upon to take his place and performed his duties well. He applied himself to school teaching, which he followed for some four years, at the same time managing his father's malt business, finally relinquishing it from conscientious scruples. In 1862 he came to Canada as a salesman for Paterson & Brother, whose large agricultural works were then located a mile and a half west of Richmond Hill. Here in a short while he became bookkeeper, and the general management of the business was left in his hands, staying in their employ for six years. Then he went to Mitchell and formed a partnership with Robert Thompson, and for seven years and a half under the firm name of Thompson & Williams they manufactured agricultural and mill machinery. The business expanded every year, and they finally removed to Stratford, where a limited liability company was formed, and their business became one of the leading houses in the province.

Owing to a course of business being pursued which Mr. Williams did not approve of, he withdrew from the company, which indeed was an unfortunate occurrence for them as they soon realized the loss of his tireless industry and business ability, and started on Melinda Street, Toronto, in 1883, manufacturing and dealing in machinery and machinery supplies. The business grew with marvellous rapidity and in a year he was compelled to seek more commodious premises and removed to the Esplanade near the Union Station where the works were known as the Soho Machine Works. There the business increased steadily, and when a portion of the property there was expropriated for street and railway purposes, the present company was formed under the title of the A. R. Williams Machinery Co., Ltd., and a large and magnificent warerooms and factory was erected at 95 and 97 Front Street West, opposite the Queen's Hotel.

Some time before Mr. Williams started a branch factory in Montreal at 345-7 St. James Street, and placed Fred C. Wilson, a son of Rev. Samuel Wilson, the well-known preacher, in charge, and under his careful management it has grown rapidly.

Upon the formation of the new company the Canada Machinery Supply Co., of Brantford, was absorbed, and three years age Mr. Williams assumed the management of the London Tool Works in which he had for many years been interested. These two concerns are now western branches of the main business, making in all the largest house of its kind in the Dominion, having a weekly pay roll of no less than $1,200.

Mr. Williams accepted Christianity when 14 years of age, and from that early time has been an ardent and consistent temperance advocate. In Troy he was Secretary of the Sunday School and was licensed an exhorter in the church, but did not accept same. In Patterson he was instrumental in starting a Union Sunday School, gathering no less than 120 scholars together and where he acted as Superintendent. Here it was that Peter Paterson, who succeeded him as Superintendent, accepted Christ himself.

In Mitchell he still took an active part in church work. He became Trustee, a member of the Official Board, Recording Steward and representative at district meetings in the church there, as well as teaching in Sunday School.

In Stratford he taught the Young Men's Bible Class in the Central Methodist Church and was Asst.-Superintendent and Superintendent of the Sunday School. Among the members composing his Bible Class there was Rev. Wm. Byers, now a missionary in India.

Upon coming to Toronto in 1884 he joined the Central Methodist Church. Here for 10 years he has been Superintendent of the Sunday School; he is a member of the Trustee and Official Boards and also of the Musical Committee.

The brief outline of a marvellously successful career, covers though it does not detail the character of the man. Unassuming and courteous, faithful to engagements, generous and kindly, of keen

business ability and untiring industry, his success cannot be wondered at, for whatever walk in life he might have entered his many-sided talents would have forced him to a foremost rank.

In 1866 he married Mary S. Gould, in Wyoming, N.Y., daughter of Isaac H. Gould, a leading Methodist and an associate Justice of Wyoming Co. Of their family of three children only one daughter is living.

GILBERT PEARCY.

Gilbert Pearcy was born in the County of Down, Ireland, 87 years ago, of Presbyterian parentage, and although time has impaired his memory and dulled his hearing, it has not stooped his lissome frame, for he stands to-day five feet 11 inches tall, straight as an arrow, with a white beard and clear complexion, the unmistakable signs in manhood's declining years of a life spent not unwisely. His is a long-lived family ; his mother lived till 90 years of age and his sister died at the good old age of 89.

He came to Canada in 1820, and farmed in York County for a while Then he went into business on Richmond Street in painting and glazing, and continued there for many years, finally retiring some 10 years ago.

He became a Methodist in 1840 and attended old Adelaide Street Church under the pastorate of Rev. Egerton Ryerson, who afterwards became the founder of Ontario's educational system, and met in class led by a Mr. Donaldson, who was a builder and contractor. He taught a class for some years in the Terauley Street Sunday School, which was then situate on the west side between Agnes and Albert Streets.

When Adelaide Street Church was sold he worshipped in the building which stood on McGill Square, where the present magnificent edifice—the Metropolitan Church—stands. Here he remained until 10 years ago when he joined Central Church, and has remained there since that time.

In 1839 he wedded Margaret Sanderson. Six children by this marriage are living, one the head of the firm of Sanderson, Pearcy & Co.

JOHN TRICK.

John Trick was born in Cornwall, England, in 1832. His parents were Methodists, and removed to Canada when he was two years of age and settled in the Township of Hope, in the County of Durham. He lived upon the farm until he was 16 years of age, and then served his apprenticeship to the carriage building near the town of Port Hope. Afterwards he moved to London, where he resided for 3 years. Removing to Exeter, he opened out in that business there and pursued that trade for 15 years, and then opened out a general store, when, after carrying that on for 13 years more, he retired from business and came to Toronto.

In 1855, in the City of London, under the preaching of Rev. Jas. Caughey, in Queen's Avenue Church, he was converted. He attended that church for a year, and then going to Exeter he allied himself with the Wesleyan Church there, where he became trustee, a steward for many years, and Superintendent of the Sunday School.

In the first Council held after Exeter was incorporated as a village, he was elected a Councillor.

In 1891 he joined the Central Church, where he is now a member of the Quarterly Board and a society representative. He is an old time class-goer, and rarely does a Sunday fail to find him in his place. He married Susan, the daughter of the late Wm. Treble of Thorn Park, Devon, Eng. Mr. Trick is a thorough Englishman, and looks it. He has travelled not a little, crossing the ocean some five times.

GEORGE DENT.

George Dent was born in 1836 in Kendall, County Westmoreland, England. His parents were members of the Calvinistic Methodist Church which dated its growth from the preaching of Ingham, a contemporary of John Wesley. The family came to Canada when George was five years of age and settled near Brantford upon a farm.

When fifteen years of age the subject of our sketch started to learn the dry goods b siness, which vocation he has followed throughout his life, and has conducted business for himself since

1867, keeping store for twelve years in Seaforth and since that time in Toronto and now lives at 1838 Yonge Street (1897.)

He was converted early in manhood in the Seaforth Church under the preaching of Rev. Ashael Hurlburt, and taught a Sunday School class there for many years. Then upon removal to Toronto he joined Old Richmond Street Church and remained there for three years, where he allied himself with Elm Street and where he worshipped for some eight or nine years. Then joining Carlton Street where he remained for eight years more, finally going to Central Methodist in 1895.

In 1860 he married Emma Brown in Toronto, and they have a family of ten children, all living.

SAMUEL WICKSON.

Samuel Wickson was the fifth son of James Wickson, who in 1834 came to Toronto from London, England, and settled in 1836 with his family of six sons and three daughters on Bloor Street.

Samuel received his education in Upper Canada College, and afterwards for seven years was a salesman in the book room of Hugh Scobie, then on King Street east, who was also the publisher of the *Colonist* newspaper.

He then studied law in Roaf & Davis's office for four years, and in 1860 was enrolled as solicitor and has practised the legal profession since that time; his present office is now at 8½ King Street east (1897.)

He is one of the old residents of the northern section of the city, and before Yorkville amalgamated with Toronto he took an active part in its local politics and government.

There he was a councillor for many years, was sometime chairman of the School Board, and Deputy Reeve and Reeve also for several terms.

About 1864 during the pastorate of Dr. Potts, Mr. Wickson became identified with the Central Church. Since that time he has taught in the Sunday School continuously and for several years was Superintendent of the School. He is also Secretary of the Trust Board and a Class Leader. His parents were Congregationalists, and every member of their large family are to-day active in Christian work. All the male members have been superintendents of Sunday Schools and deacons of churches. His brother, Dr. Wickson, is now preaching in London, England.

S. ALCORN.

Samuel Alcorn is one of the oldest living members of Methodism in Toronto. He has spent a long life under its teachings.

He was born in 1808 in the City of Dublin. His father was an eloquent preacher and was a contemporary of Gideon Ouseley. Eighty-five years ago Samuel came with parents to Quebec City, where for twenty years he conducted a large retail and wholesale business and amassed a fortune. Then he came to Toronto where he now resides, and his present residence on Bismarck Avenue was Yorkville Methodist Church, from which the present Central Church has grown. Since coming to Toronto, although not actively engaged in mercantile pursuits, he has been largely interested in all our city banks. Thus his spare time has given him opportunity for Christian work, and for many years he has preached the Gospel, at one time preaching all the missionary sermons between Toronto and Ottawa, besides which he has preached in Ireland, where he has visited three or four times. He has been Chairman of the House of Industry for fifteen years, and he is closely identified with the Girls' Home, Magdalen Asylum and with all our charitable institutions, being a liberal supporter of them all. He has been active in Y.M.C.A. work, while as a temperance advocate he took the platform hundreds of times, and did yeoman service for the cause during the Dunkin Act and Scott Act campaigns.

Sixty-three years ago he was joined in wedlock, by Archdeacon Mountain, to Miss Lucy Norris, in Quebec City. His only child and daughter married the late Senator John Macdonald, to whom she bore ten children.

Many documents of early interest has Mr. Alcorn in his home. He has delighted in storing

away deeds of old churches now no more, and other subjects of great interest to the antiquarian, and those interested in early Methodism have many reasons to be grateful to him for the many documents and writings he has preserved.

We have the satisfaction to state that his amiable and accomplished wife was largely instrumental in the erection of the Girls' Home, and also the Magdalen Asylum and the Refuge for Aged Women. She was a very charitable and lovable woman, and the many on whom her quiet benevolences and blessings fell in these institutions returned her all they could—their gratitude and love. Her memory is precious to the women of this great city, and her death was calm and peaceful. The grandchildren of the Macdonald family cherish her memory, frequently visiting her grave in the Necropolis.

JOSEPH TAIT.

Joseph Tait was born in Kirkcudbrightshire, Scotland, of Presbyterian parentage, in the year 1839. After attending the Parish School he served his time as a baker. In 1871 he left Scotland for the United States, but after spending one year in Pennsylvania, he removed to Toronto, opened out in business at 744-6 Yonge Street, and continued in business there for no less than twenty-three years, until he was appointed Registrar of the Surrogate Court.

In the year 1858, when living in Scotland, he first began to take an active part in religious and temperance work, and he became identified with the Evangelical Union, which was a rebound from the Calvinism of the Presbyterian Church. Upon coming to America he became a Methodist, and in Gorman, Penn., he was appointed a local preacher in the Methodist Episcopal Church. Upon his removal here he attended the Primitive Methodist Church, at the corner of Yonge Street and Davenport Road—now unused and empty—under the pastorate of Dr. James Edgar, and used to preach there frequently. Previous to the Union he joined the Canadian Methodist Church, and became an ardent advocate for the amalgamation of the various Methodist bodies.

About 1876 he joined the Central Church, and for the past fifteen or sixteen years he has been a member of the Annual and General Conferences. Here for many years he taught a Bible Class and preached a great deal, being at one time upon the regular plans, but of late years he has chiefly conducted anniversary services and special meetings. At the opening of the Victor Mission he was made its Vice-President.

His preaching is very acceptable—and for many years the pastor of the Central Church has never been compelled to pass by the talent in his own church when in need of a supply to fill his pulpit, the congregation invariably requesting that Mr. Tait should preach.

In 1888 he was elected a member of the City Council, and in 1889 he was elected to represent Toronto in the Local Legislature.

He is widely known and popular everywhere, the broad wit, the Scotch accent, the originality of his bent of intellect, the rugged honesty peculiar to the Scotch character, the genuine kindliness of heart, the wideness of his sympathies, have all combined to gain for him a place of much regard in the hearts of the common people (1897).

CRAWFORD STREET CHURCH.

(LATE BEREAN.)

JAMES ANTHONY.

James Anthony was born at Whitchurch, County York, of Irish parents, who were both Methodists. His father, John Anthony, was a trooper in the York Dragoons during the rebellion of 1837, under command of Captain Denison. James received his education at the Public School, Whitchurch, and after leaving there he farmed in his own native county for twenty years. In the year 1887 he came to Toronto, securing engagement with Mr. John Matson of Argyle Street, with whom he worked for a time. Mr. Anthony's home was filled with religious influences, and the surrounding circumstances were such as to exert power on the life of a boy reared under such environments. But

although the seed was sown by a religious mother, yet it did not germinate until the year 1891, when under the influence of Rev. Mr. Kerr's service in the hall over the Massey-Harris Works, Mr. Anthony was converted, and to-day he is a respected member of Crawford Street Church.

On February 6th, 1878, he married Miss Martha Matilda Fleury, of King Township. Their family consists of one daughter, Florence, who is a member of the League and Sabbath School. Mr. Anthony is a Prohibitionist.

ISAAC WATTS.

Isaac Watts was born at the pretty little seaport town of Hayle, in Cornwall, England, in the spring of 1844, as the foliage and blossom of spring was coming forth in all its beauty and fragrance, so the advent of Isaac brought with it joy in the home. In his youth, owing to very unfortunate circumstances, he did not receive any education whatever, for at the age of nine years he served as a mason's helper for threepence a day, but by going to night school in Canada and by personal application he became an able mathematician, able to solve problems in Euclid, mensuration, trigonometry, etc., besides having a great adaptability for composing verse. Leaving home at twenty-two years of age he went to Australia, where for seven years he was engaged in farming and copper mining, but desirous of trying his fortune in the North American Continent, and especially that part of it, Canada, he left Australia and came to England to visit some friends, but afterwards followed his parents to the City of Toronto, in the year 1872, where he remained for but a short time, after which he went to Collingwood, and there was engaged as a boiler-maker. This did not prove a profitable undertaking, so after a period of ten years he came to Toronto, where he has since found employment.

Mr. Watts has been twice married, and a very interesting family is growing up in the home He was reared in a Christian home, and his parents endeavored to bring up their family in the nurture and admonition of the Lord. Isaac early became a Christian, and immediately began to work for the Master, engaging in all kinds of Christian work. He was a local preacher, Bible Class teacher, Superintendent of Sabbath School in Australia, and on coming to Canada he became a valued member, first of Agnes Street Methodist Church, and after his return from Collingwood joined the Euclid Avenue Church, enjoying fellowship with that society for six years, and at the inception of the Crawford Street Church, identified himself with its interests, and to-day he is a highly respected member, with his wife, of that society.

JAMES C. BRODDY.

James C. Broddy was born at Erin, Ontario, in the year 1862. His grandfather and grandmother were pioneer Canadians and Methodists, and lived in the Township of Toronto. He received his elementary education in the Village of Erin, but pursued his later studies at the High School in Elora.

Shortly after leaving the Elora School, Mr. Broddy entered mercantile life. In 1883 he moved to Winnipeg, where he opened a boot and shoe store, and the business prospered under his skilful management. Selling out to good advantage, he returned to Erin to live with his father, who had been bereft of his faithful partner in life. Mrs. Broddy was a Christian woman who demonstrated by her life that she possessed the love of God in her heart, and her son realized what it meant to live without her—no mother's love, no mother's advice, no mother's prayers; but he knows that the prayers offered by her on his behalf were answered in his being brought into the fellowship of God.

After living with his father for some time, Mr. Broddy took as a partner for life, Miss M. J. Brown. They were married in 1888 and went to Hanover to reside. There Mr. Broddy opened out a general store and conducted a profitable business, but having a good opportunity to dispose of it, he took advantage of it and left Hanover for Toronto in 1893. He entered into the employ of the T. Eaton Company, as manager of their boot and shoe department, which position he held until ill-health forced him to resign. At present he is representing, in Western Ontario, the large wholesale firm of Fogarty & Bro., Montreal.

Mr. Broddy was instructed in religious matters in his childhood, and he early learned to love his Saviour. During revival services conducted by Miss Williams he identified himself with the society at Hanover. When in Winnipeg he attended the Grace Street Methodist Church, but on coming to

Toronto he became a member of Wesley Church. Believing that there was greater opportunity of doing good in a smaller church, he connected himself with Crawford Street Methodist Church, where his willingness and ability to work are appreciated. His name is found on the Trustee Official Board, Sabbath School and Class Leaders' lists, and his chief characteristic is being "ever ready."

WILLIAM HENRY NORRIS.

William Henry Norris was born in the City of Toronto on the 14th of February, 1872. About six months after his birth his father died. His mother was left to battle with life with six children dependent upon her.

The education of William Henry was, naturally, very limited. In order to assist his mother in the bringing up of the other five children, he left home at ten years of age and engaged with a farmer. He remained there for a short time, then, having a desire to learn the butchering business, left and engaged with a butcher, with whom he remained for over two years. Tiring of this business, he thought galvanizing would be a profitable trade to have, so he went to learn it from T. Macdonald & Co., of Sherbourne Street, where he worked for three years, after which he entered the employ of the C. F. Adams Company as salesman, a position he held for two years. He subsequently entered the tailoring establishment of Hobberlin Bros., where he is now working.

Thinking it undesirable to live alone, in 1889 Mr. Norris took unto himself a wife in the person of Miss Emily Tyson Fitzroy, to whom might be applied the scripture, "A prudent wife is from the Lord;" for through her kind influence and prudent ways, he was led to live for his wife and three children.

Mr. Norris' parents were Episcopalians in faith and worship, but his heart always yearned for the Methodists, and to-day he points with pride and joy to Crawford Street Methodist Church as being his spiritual birthplace, for during the revival services held by Evangelist Dunnett, he was impressed with his sinful state, and he and his wife determined with one of old that, "As for me and my house we will serve the Lord," and to-day they are both enjoying the first fruits of religion.

Mr. Norris is an honored member of the Victoria Debating Society, and is fast becoming a spirited debater and an able speaker. As the Vice-President of the Missionary Committee of the Epworth League he is doing faithful work, and everything augurs well for a bright future for him.

DAVID D. SERVISS.

David D. Serviss was born in Prince Edward County in the year 1848. When four years of age his parents removed to Belleville, where he received a good English education in the public school of that town. At the age of sixteen he entered into employment which was very remunerative, and in which he prospered.

Having true Canadian blood coursing in his veins, and being of a loyal spirit and willing to be a defender of his home and country, he prepared himself for active service by joining the 15th Battalion of Belleville. Shortly after becoming a Volunteer his corps was called (in June, 1866) to Prescott, to march against the Fenians, who at that time were threatening an invasion of our fair country, but who were defeated and repulsed before arriving so far eastward. At present Mr. Serviss is a member of the Veterans' Association.

In the year 1870 Mr. Serviss became acquainted with Miss Jane Cook, a daughter of a well-to-do and very highly respected agriculturist of Hastings, whom he afterwards married.

Mr. and Mrs. Serviss had four children, who were a source of much joy. In 1880, however, the loving mother and faithful wife passed away, and since her death the father has had to suffer the loss of two of his beloved little ones.

After the death of his wife Mr. Serviss lived some time alone, but finding it inconvenient to work and look after his children, in 1881 he married Miss Rebecca Wright, of Belleville, a young woman who was in every way suited to govern his home and look after his interests. After living six years at Belleville, they removed to Toronto, where Mr. Serviss opened up a merchant tailoring store, in which he still prospers. There are two children in the second family.

Mr. Serviss' parents were both devoted Christians, and the good influences thrown around him led young David to seek after his God, and at the age of seventeen he was converted.

Mr. Serviss was a member of the Methodist Church at Belleville, and on his removal to Toronto he joined the Clinton Street church, which was then beginning to prosper. Removing to Dovercourt shortly after, he became connected with the Centennial Church, where he labored very efficiently for three years, then moving further south, he joined Crawford Street Church, where the family now worship, and where he is held in great respect.

JOHN MOORE.

John Moore was born in Limerick, Ireland, on the 20th September, 1844. He emigrated to Canada in 1855, where he became acquainted with Miss Jane Sayers, who afterwards became his wife and the mother of five children, who survive her.

Mr. Moore became interested in religious affairs in 1886, when he became a member of the Euclid Avenue Methodist Church, which honored him with a seat on the Quarterly Official Board for three years, after which he removed westward and had his membership transferred to Crawford Street Methodist Church, where he is now filling the positions of Class Leader and member of the Official Board. He is to be found constantly engaged at his place of business, 882 Queen St. West.

ROBERT J. JOHNSTON.

Robert J. Johnston was born in the city of Toronto in the year 1855. His parents were both natives of the "Emerald Isle," and came to Canada in the early days of Toronto.

Mr. Johnston received his education in the Parochial and Public Schools of the city. At the age of fifteen he resolved to learn the trade of painting, which he still follows.

Mr. Johnston's parents were true Christian people, and early instilled into his mind those principles which were the means, under God, of awakening within him desires for a better life. Through the Salvation Army he was led into the Christian life.

Five years after his first marriage Mr. Johnston was bereft of his wife, one child being left with him to mourn her loss. In the year 1885 he married for the second time Miss Jones.

Mr. and Mrs. Johnston are both members of Crawford Street Church, Mr. Johnston occupying a position of trust and responsibility, and Mrs. Johnston being Treasurer of the Women's Foreign Missionary Auxiliary.

ALLEN IRELAND.

Allen Ireland, the oldest recorded member of Crawford St. Methodist Church, was born in Glasgow, Scotland, in the year 1868. At the early age of eleven years he was an orphan, for in the year 1874 his mother died, and five years later his father also.

Mr. Ireland realized his position, and at once sought work and found it in gardening, which he followed up to the time of his removal to Canada in 1883. After his arrival in this country he continued to work at the same trade for three years.

In the year 1888, while a resident of Belleville, and during the visit of Evangelists Crossley and Hunter to that place, he declared himself as a professed Christian.

When residing in Belleville Mr. Ireland learnt steamfitting and tinsmithing, which trade he still follows. He is at present engaged with the Grand Trunk Railway system, looking after their interests at the Union Station.

Mr. Ireland's first connection with the Methodists in Toronto was in the Cowan Avenue (now known as Dunn Avenue) Church, Parkdale. Severing his connection with that church, he became one of five members who, under the pastorate of the Rev. J. McD. Kerr, founded the church known at that time as "The Berean," but now as the "Crawford St. Methodist Church."

As in all lives one of the most important events is that of choosing a companion for life, so Mr. Ireland found it. He became acquainted with Miss Eva Thompson, and in the year 1894 they were married.

Mr. Ireland's official relations to the church have been marked with faithfulness to duty and a desire to see her prosper. Since his coming to the church he has been upon the Trustee and Official Boards, while he is also an efficient Sabbath School teacher, and can adapt himself to any department of Christian work.

THOS. A. MIX.

Thomas A. Mix was born in Albany, New York, in the year 1869. At the age of eight years he left his native place and came to Canada. He is of English parentage, and was educated in the public schools of Napanee and Deseronto. On leaving school, at the age of sixteen, a migratory spirit possessed him, and as there loomed up before him visions of gold mines and untold wealth in far-off Colorado, he was attacked with the gold fever, and left home for the land of the Stars and Stripes, where he remained for four years.

Canada possessed for Mr. Mix a stronger attraction than even the gold mines of Colorado, so he left the West and came to Toronto, where he engaged with Mr. William Ryan (now deceased) as salesman, a position he filled for a year. Becoming tired of city life, however, he changed it for a quieter one in the country, where, in 1893, he was united in marriage to Miss Ann Harper, of Uxbridge.

Shortly after their marriage Mr. and Mrs. Mix removed once more to Toronto, where Mr. Mix filled an important position in the establishment of Mr. W. H. Smith, wholesale fruiterer, for one year, then opened up a grocery and fruit business on his own account.

Mr. Mix was reared in a Christian home, and it was through his parents' example that he was converted. During the revival in Dunn Avenue Methodist Church in 1895, he identified himself with Crawford Street Church, where he is a member of the Official Board. Mrs. Mix is a member of the Ladies' Aid Society and Missionary Auxiliary.

CHARLES PATCHETT.

Charles Patchett was born at Springfield, Ontario, where he was educated and learned his trade. He was married in the year 1874 to Miss Margaret Heatherley, who was a devoted Christian; but death laid his hand on her, and she passed away in 1887. He afterwards married Miss Ellen Johnston, and they are both consistent members of Crawford Street Methodist Church, Mr. Patchett being one of its first members, and he is one who on the Sabbath day interests himself in the welfare of others by making strangers feel at home in the church by according them a welcome and finding them seats. He is also a member of the Trustee and other Official Boards, and resides at 1,124 Queen Street West.

REV. E. C. LAKER.

E. C. Laker, sometime the highly esteemed pastor of the Crawford Street Methodist Church, could well be taken as the "Model Preacher" which the poet Cowper sets forth in the following lines:

"Simple, grave, sincere,
In doctrine incorrupt, in language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge;
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty man."

Mr. Laker's birthplace was in Toronto. From a boy he always attended school, and, therefore, every opportunity was given him to secure a good education. He received his education in English at the Jesse Ketchum School, where he excelled, and soon passed all the forms. From the Jesse

Ketchum School, he passed to the Toronto Collegiate Institute, where the more advanced English subjects were taught, as well as the Classics, and we find him distinguishing himself there and obtaining a great many prizes. After going through the curriculum of the Institute, he then passed the matriculate and entered the Victoria College at Cobourg, where he also distinguished himself as a student, and demonstrated to the Faculty, in the contest for the Michael Fawcett prize of $50 (which was offered for the first time, and which the judges awarded to him), that he was possessed of oratorical talent.

During Mr. Laker's term at High School, he was engaged with the late Rev. David Savage in evangelistic work, and he was highly prized by Mr. Savage for the great interest he took in work among the boys.

Mr. Laker grew up in a Christian home and early learned to love his Saviour, but it was through the advice and influence of the Revs. C. O. Johnston and T. W. Jolliffe, that thoughts of entering the Christian ministry were awakened in him, and putting those thoughts into action, we find him in the year 1899 engaged in his probationary studies, during which course he took a very high standing at his examinations.

During Mr. Laker's term of probation he filled the following appointments with acceptance: Ardtrea, Weston, Cooksville, and when the year expired (the limit of time allowed probationers on a circuit) on each charge an invitation was extended for his return a second term. While taking college course he supplied the following important pulpits: Toronto Junction, Euclid Avenue, and for three months after the removal of Rev. Dr. Hugh Johnston to Washington, D.C., he was the pastor pro tem. of Yonge Street Methodist Church.

At the Conference, held in Central Methodist Church of this City in 1893, under the Presidency of Rev. Dr. Parker, Mr. Laker was ordained. After his ordination he was married to the daughter of D. Stewart, of Thistletown, who is a great help to him in his work.

The first charge that Mr. Laker went to after his ordination was Dunchurch, in the Parry Sound district, where he did faithful missionary work, and the year was passed very pleasantly. At that place he is held in great respect for his works' sake. The following year the Stationing Committee removed him to Don Mills, where for three years he had a most successful pastorate, all departments of Christian work growing under his supervision and help. While in this pastorate he received an invitation from the Official Board of Gerrard Street Church, which he accepted, subject to the approval of the Stationing Committee, as his term expired with this Conference year; but on account of exigencies arising, the Stationing Committee located him at Crawford Street Church, where he was heartily received at a public reception, given in the church on the evening of June 29th, 1897.

JOSEPH BAILEY.

Joseph Bailey was born in Toronto in the year 1855 and was educated in the public schools of the city. After leaving school he was apprenticed to the trade of pressman in the popular publishing house of Hunter, Rose & Co., when on the completion of his term of apprenticeship they expressed to him their appreciation of him as an employee. As a young man he secured a position with the late firm of Hill & Weir, where he remained for fifteen years, and to-day he is employed in the publishing house of Copp, Clark Co., in the pressroom.

In the year 1877 he was happily married to Miss Wilkes who is now the loving mother of four children.

The seed of good Christian living was shown in the home of Joseph, and it brought forth an abundant result, for early in life did he acknowledge the Christian faith which saved him from many a snare. In the year 1882 he experienced a change of heart in Agnes Street Church under the ministry of the Rev. McD. Kerr. Removing westward in the city he was one of the first members of Crawford Street Church, and for a term occupied a position on the Trustee and Official Board.

ISAAC MOORE.

Isaac Moore was born in Oxford, England, where he was early devoted to that series of education by which the human understanding is gradually expanded and enlightened, and the faculties directed, with a design that its possessor may bear an active and useful part on the stage of time. Happily for Isaac his parents were very solicitous about him and early did they point out to him the path where wisdom was to be found. Whatever was considered pure, lovely and of good report, Isaac was taught in "line upon line" and "precept upon precept" daily by his ever solicitous and loving parents. He received his education at some of the most popular schools of the place where the family resided and his attainments in several branches of scholastic knowledge being considerably reasonable, hopes were indulged in that he would live to be a useful member of society and of the Church of God; and at no time was the probability of these hopes being realized so apparent as when at the age of eighteen years he boldly declared himself a Christian. He now gladly devoted himself to his God and to his service. He immediately united himself with the Primitive Methodist Society of Northampton, England, and thus began a life of usefulness to the church for he at once became an exhorter and willing always to proclaim "to sinners round what a dear Saviour he had found." Often on a Sabbath day he has walked twenty miles, preached three times without any refreshments until arriving home, in order to make known the wonders of redeeming love. Removing to London, England, he still continued in his much loved work. At Stratford, England, in connection with the Primitives, he was Class Leader, Steward, Bible Class teacher and local preacher. In the year 1870 he left the Old Land with all its associations and came to Canada, locating at Barrie where be became a prominent boot and shoe merchant, respected for his honesty and business ability. Associating himself with the people of his own faith he became a useful member to the cause and enjoyed responsible positions in church work. Desiring a warmer climate and one that Mr. Moore thought would be beneficial to his health, after a residence of seven years he left Barrie for the United States and took up his residence in Texas where he opened up a business which proved profitable. He sought the fellowship of the Methodist Episcopal body, identifying himself with them he became an active supporter and worker, but desiring no longer to live under the Stars and Stripes he located in Toronto where he established a good boot and shoe business; selling it out he took a respite from the care and anxiety of commercial life for three years when, through his son Samuel, who was manager of the Carter-Crume Counter Check Co., he obtained a position to represent them in Western Ontario, where he is at present engaged.

His religious life in Toronto has been of incessant activity. In Wesley, Euclid and Crawford Churches his name is found on the membership roll beside on the official list of the two last named churches. Three things are worthy of notice in Mr. Moore's character. He is a Christian; he is a strong advocate of prayer meetings and assisted in carrying then on, and he is philanthropic in spirit.

In connection with Crawford Street Church, Mr. Moore has been a member from its beginning. At the time of its erection he was secretary and treasurer of the building committee, and for fifteen months devoted his entire services as overseer, and even taking the place of architect for some time without any remuneration. He has enjoyed all positions in the gift of the church and to-day he is held in esteem and high regard for his works' sake.

Mrs. Moore has always been a devoted Christian worker in the church. Their family consists of five daughters and two sons: Caroline, wife of Mr. Cairns; Deborah, Mary, Julia, and Tillie; Samuel J., manager of the Check Book Co. of this city and the States, and president and founder of the Y M.C.A. of the West End; and Frederick, engaged in the business of photo-engraving.

THE MOORE SISTERS.

Crawford Street Church enjoys a very enviable position, for within its ranks of membership there are four sisters (the Moore sisters), a quartette that has the happy faculty of adapting themselves to any position in church work, from expounding the Scriptures to teaching the smallest scholar in the Sabbath School.

From the inception of the church their work has been of infinite value to the society. In the person of Miss Moore we find a willing worker, a helpful hand and a discreet adviser. She occupies important positions in the various offices of the church.

In Miss Mary, the qualities of tact and perseverance are shown. Every Sabbath afternoon she is engaged in teaching a class of young men and pointing them to the Cross.

Miss Julia is full of indomitable energy and never says fail. Every person in the society knows her, for she is of such a happy disposition. Her position as organist is no sinecure, for she is always ready to respond at every call made upon her cheerfully, and the success of the choir is mainly attributable to her faithful services.

Miss Tillie, although the youngest, adapts herself to any work that is assigned to her, and suffice it to say that anything she undertakes she brings to a successful issue.

All the sisters are members of the choir, Epworth League, and other branches of work in the society. A hearty welcome will always be found from those sisters at their home, 226 Shaw Street.

JOHN JACKSON.

John Jackson was born in the year 1862 in the village of Surfleet, Lincolnshire, England. But very little attention was paid to his education, and what he did obtain was through attending the village school. At a very early age he went to work on a farm and at the age of 15 began his apprenticeship to the trade of carpenter. After acquiring a knowledge of his trade he was inclined to seek a wider scope than he thought the old land afforded, but desiring companionship for life he was united in marriage to Miss M. J. Wilkinson. Mrs. Jackson died seven years later. He was converted in the year 1887 and immediately began a life of usefulness. Joining Wesley Church he became a valued teacher of the infant class, a position he held for three years. In the year 1893 he was married to Miss Annie Maplesden, of Brighton, Sussex, England. Severing his interests from Wesley Church, Mr. Jackson identified himself with Crawford St. Church, where he worships regularly.

THOMAS W. WALLACE.

The subject of this sketch was born in the town of Port Hope, in the year 1869, of English parents. After completing his education in the public school of the town his parents secured for him a position in the printing and publishing office of the Popt Hope *News* which was then edited by W. T. R. Preston. After having been so engaged for one year the discontinuance of this paper necessitated a change in the career of Mr. Wallace which shortly afterwards occurred through the removal of his parents to Millbrook. Immediately after his arrival in that town Mr. Wallace entered the office of Mr. H. B. Weller, barrister, etc., as clerk, a position he held until the death of his employer. The estate having been placed in the hands of an administrator was satisfactorily closed up through the valuable assistance rendered by Mr. Wallace. This necessitated another change in his career, for he then removed with his parents to Toronto. Mr. Wallace soon secured a position in a law office where he was engaged for a few months. A situation in the North American Life Insurance Co. on King St. West being vacant, Mr. Wallace secured it and entered the services of the company when 19 years of age, and has during his years of service steadily advanced from a junior position on the staff to a senior one, through diligence and attention to the business of the company. In the year 1894 he selected his life partner in the person of Miss Annie Rose Foord, of Bracondale, Ont. Mr. and Mrs. Wallace have been identified with the Crawford Methodist Church since its inception, and Mr. Wallace has been a valuable acquisition to the tenor staff in many of the city churches as well as the individual church with which he stands connected.

ROBERT GARBUTT.

Robert Garbutt was born at Sommerville, Ontario, in the year 1856, and is of English parentage. He was educated during the winter months at the old "Swamp School" on his father's farm, his summer days being taken up with work on the farm. The educational disadvantages of those days

were great, but Robert availed himself of every opportunity to acquire knowledge, and to-day he is a capable business man and one whose conversation can be listened to with both pleasure and profit.

In the year 1878 Mr. Garbutt was united in marriage to Miss Patchett and took up his residence in Toronto, where he found employment in the Bolt Works at the Humber. He worked in that establishment for several years, being there at the time of the great disaster in 1884.

Desiring a change, Mr. Garbutt returned to his agricultural pursuits, in which he was engaged for five years. He then returned to Toronto again, where he carries on a prosperous dairy.

Mr. Garbutt's religious life began at the cradle, for his mother was a zealous Christian, but not till the year 1894 were his mother's prayers for the salvation of her son answered. Mr. Garbutt was converted under the ministry of the Rev. Mr. Starr and he is at present identified with all the interests of the church. He fills the position of usher, besides other offices.

GEORGE N. SAVAGE.

George N. Savage was born at Hagarsville, Ontario, in the year 1851. Leaving Hagarsville some time after, his parents settled in Brock township, where they remained for a time, and then removed to the township of Mariposa, settling in Oakwood. In each of these places George attended the Public School, completing his education at Oakwood School. In his seventeenth year he went to Lindsay and served an apprenticeship to the painting trade, under the direction of Mr. George Wright, the well-known sign and banner decorator of the town of Lindsay.

In order to become more proficient in his trade, Mr. Savage went to the United States, where he remained three years. He then returned to the town in which he had learned his trade, residing there three years. At the end of that time ill-health forced him to leave his business, and he took up his residence with his parents at Oakwood, remaining there until his removal to Toronto in the year 1881.

While in Oakwood Mr. Savage became acquainted with Miss Adeline Weldon, and was afterwards married to her. Their home has been brightened by the presence of eight children, but only three remain now.

When Mr. and Mrs. Savage began life together, they also started their Christian course, under the pastorate of Rev. Mr. Starr, in 1894. They identified themselves with Crawford Street Church, and are now assisting the cause with their prayers, sympathies, gifts and service. They both hold positions on important Church Boards and are valued workers in the Sabbath School.

EDWARD W. WITMER.

Edward W. Witmer was born in the village of Zurich, Ontario, which is surrounded by one of the most productive of agricultural districts in the Province. Amid such advantageous environments for the rearing of a family the subject of this sketch lived for a time with his parents, but they removed to Hespeler, and it was there that he received his education.

As into most homes shadows come and overcast for a time the joy of the household, so was it with this home. The loving mother died. Sorrow possessed father and children; but as they knew their loved one had gone to her eternal home, they became reconciled to their loss.

Three years after the death of Mrs. Witmer the family removed to Hensall, a village near Zurich, in Hay Township. Edward was now twelve years of age, and he went to live with his grandfather, with whom he remained until his father came to Toronto.

After coming to Toronto Edward attended the Niagara St. School, where he finished his education. He was then apprenticed to a firm of founders, from whem he learned the trade of machinist. On becoming a journeyman he secured a position with the Massey-Harris Company, with whom he worked for three years. Severing his connection with the Massey Company, he entered into the employ of another firm, whom he served for over a year, after which he returned to the Massey Company, where he now fills a good position.

Becoming acquainted with Miss Susy Jones (who was a member of Euclid Avenue Church under

the pastorate of Rev. Geo. Webber, and also a member of the choir) he became engaged to her, and in the year 1893 they were married.

In 1889 Mr. Witmer became a member of the Euclid Avenue Church, and also of the choir, but afterwards identified himself with the growing church known as "Crawford Street Church," and to-day both he and Mrs. Witmer are members and active workers there. Both are members of the choir also.

EDWARD ROBERTS.

Edward Roberts has been a life-long Methodist, and his father is still in the active Methodist ministry, having just entered upon the 40th year of his itinerancy.

Edward was born in 1858 in the town of Cobourg, his father being a Methodist divine, lived in various places, so as a consequence he received his education in different places, but completed it by a course in the Lindsay High School. Entering business life, for ten years he was managing clerk of a grocery store in the town of Exeter. Then he embarked in the same business for himself, and after fourteen years' residence in Exeter, left for Toronto, where he purchased a business, which he sold out after three years' time. He was converted in Lindsay when sixteen years of age under the preaching of the late Rev. A. Schuster. Soon afterwards he and a companion started a Sunday School in the East Ward, which proved the nucleus of a now flourishing church. For fourteen years in Exeter, he worshipped in the old Bible Christian Church, now James Street Methodist Church, where he was Financial Secretary for eleven years. In the church at Exeter he filled many positions: President Christian Endeavor, member of Official Board, Class Leader, Choirmaster and Bible Class teacher.

In Toronto he worshipped in Parliament Street Church over four years, when he became Assistant Superintendent of the Sunday School and a member of the Official Board.

At Simpson Avenue Church, where he settled for a year, he was Bible Class teacher, Choirmaster, leader of a boys' class, and a member of the Official Board.

Having moved to a more westerly residence, he now worships in Crawford Street Church, is the present leader of the choir, and occupies other positions in the gift of the society.

Mr. Roberts is gifted with a sweet tenor voice, and in his long career of Christian activity he has used it with genuine consecration, and many a heart has been touched, and many a Christian cheered and comforted upon the way, while listening to the melody of his voice in the sweet songs of Zion (1897.)

JOSEPH J. CLARK.

Joseph J. Clark is a true representative of what a Christian young man should be. He is of a happy disposition, is a faithful performer of all duties assigned him, a constant attendant on the means of grace, and always ready to do any good within his power.

Mr. Clark is of English parentage, and was born in St. Thomas in the year 1874. He attended school in St. Thomas until ten years of age, when he left to learn the trade of painting with his father. At present he is engaged with the Langmuir Manufacturing Company.

Mr. Clark's conversion dates from the year when Rev. J. McD. Kerr was pastor of Crawford Street Church. Under his ministry there were awakened in him new aspirations and motives.

Not wishing to be a drone in this hive of industrious Christians (for had it not been that steady faithful work was done, Crawford Street Church would never have been built), Mr. Clark identified himself with the Church and went to work in any department the pastor desired, and as a result he can and does adapt himself to any branch of church work. Any Sabbath he can be found in the Sabbath School assisting the Secretary, Librarian or any other officer, besides teaching and leading the service of song. He is tenor singer in the church choir, and his place has not been vacant for years. He is a member of the Epworth League, and during the late International Convention of Epworth Leaguers he served on the Reception Committee, a position which he filled satisfactorily.

Mr. Clark married Miss Aggie Weller, who is a member of Crawford Street Church and Sabbath School, as well as of the choir and Epworth League.

JOSEPH LLOYD.

Joseph Lloyd was born in Sheffield, England, in the year 1856, and came in 1865 with his parents to New Jersey, U.S.A. There he received a good English education. After leaving school, he engaged with a physician, as his assistant, but not liking that profession, he left it and took up the trade of an engraver. Through the introduction of machinery, however, the work could be done by less expense than by hand, and not deeming the remuneration large enough, he launched out into a business in which the engraver's art has been a great factor in his success, namely, map draughtsman and surveyor for fire insurance companies, in which he is an expert. He has travelled in all countries ; and for the past seventeen years he has served the companies operating in United States and Canada. He married Miss Minerva Peregrine in 1880, and his home has been blessed with six children.

His religious career has been but a brief one, but a very helpful one to the Church of his choice, Crawford Street, where he united in membership in 1893. He occupies positions on the official Sabbath School Board, and is the Secretary of the Trustee Board. This gentleman's home is at 26 Humbert Street.

JOHN CLARK.

John Clark was born on the 19th of October, 1852, in London, England. At the early age of ten years he went to work with his father at the plastering business, and there he came into contact with men who did not help him to lead a better life, but the very opposite, and thus the foundation for a vicious life was laid. Through the Providence of God, however, there was one who was interested in him, and that was his cousin, who came to live in London when he was about nineteen years old. The friendship of his cousin was a means of saving him from his old associates, and through her influence he was converted. After he had become a Christian, his cousin, Miss Charlotte Clark, was ready to give him her hand and heart, and be a help to him in life's journey, so they were betrothed.

Mr. Clark, wishing to prosper, left his native land and sought Canada as the land of his adoption, in the month of May, 1873. He settled at St. Thomas, where he prepared for the arrival of the loved one who was to come to him in the following July. Miss Clark arrived in due time, and they were married on the 14th of October, 1873. They resided in St. Thomas thirteen years, but circumstances over which they had no control forced them to remove to Toronto.

There have been given to Mr. and Mrs. Clark ten children, but since their removal to Toronto, one of these, Amy Amelia, has died. At her death Amy was only thirteen years of age. She was a child of happy disposition and exerted a great influence over her companions for good, but with all her charms and bright ways she was taken home on the 16th of June, 1899.

Mr. Clark was one of the first members of the Crawford St. Church, having come to it after worshipping in St. Clarens Avenue Church for six years. He and his wife and family are valued members. They reside at 23 Givens Street.

JOHN O'NEILL.

John O'Neill was born in the year 1861 at Caledonia, Ontario. He attended the school of that place until about fourteen years old, when he left to learn the trade of machinist in the Caledonian Foundry, where he served three years. After leaving the foundry, he wished to gain a knowledge of blacksmithing, so he worked at that for two years, but finding the work too hard, he gave it up and followed his trade as machinist.

Desiring to have a larger experience and to become more expert at his trade, Mr. O'Neill came to Toronto, where he engaged with the Massey-Harris Company, and the fact that he has been sixteen years in their employ is a good proof of faithfulness to duty and ability to perform the same.

In early youth Mr. O'Neill had aspirations after holy things, which led him to seek his Saviour, but through associating with evil companions he lost those desires for good. He continued in this

state until he became acquainted with Miss Ettie Bacon, a sincere and devoted Christian woman, a member of Wesley Church and of its choir. At the beginning of their acquaintance Miss Bacon besought him to give himself to Christ, but without avail. In the year 1888 they were married, and she now pleaded with him and prayed for him more earnestly than before. At last her heart was gladdened by seeing her husband converted.

After conversion Mr. O'Neill connected himself with Crawford Street Church. He is a member of the Official and Sabbath School Boards, and is a valued Sabbath School teacher.

FRANCIS HENRY WOODS.

Francis Henry Woods, printer, was born in Toronto in the year 1856, of Irish parentage. He received his education in the public schools of Toronto, after leaving which he went to learn printing with the *Leader*, and at the age of fifteen years came out as a full-fledged journeyman, probably the youngest journeyman in the trade.

At the age of sixteen Mr. Woods was determined to try the realities of business life, so he started in business for himself and was prosperous. During the real estate development, however, and when it was at its height, he sold out his printing business and associated himself with the late J. H. McMullen, Treasurer of Carlton Street Methodist Church, and they opened out a real estate broker's office, under the name of Woods & McMullen. They did a good business and it proved a prosperous undertaking for a time, and Mr. Woods showed his foresight in retiring from the business at the proper time, and earned for himself the unique reputation of one who passed through this critical period successfully.

Mr. Woods is one whom, having met once, you desire a further acquaintance with. He is possessed of an amiable disposition, a large heart and broad sympathy, and is just such a man as could fill a public position with credit to himself and satisfaction to his supporters. The electors of the populous Ward No. 5, desiring such a representative, elected him with such a vote as should be appreciated by him, and which demonstrated the fact that he is a popular man, and one worthy to defend their interests before the City Council. He is always to be found on the side of right.

Mr. Woods married a Miss Elizabeth Rutledge, County of Fermanagh, Ireland, and their home is now blessed with the presence of six children.

Mr. Woods, training from his birth was of a religious character, his mother being a devoted Christian. In the early days of the Crawford Street Methodist Church he became associated with it and has been a faithful member and supporter for several years. Mr. Woods also believes in fraternal relations, and to-day he occupies high rank in the Orange, Masonic, and other benevolent societies (1897).

WILLIAM DUNLOP.

William Dunlop was born at Killaman, Ireland, in the year 1845, and lived at home with his parents until 1870, when he linked his fortune to that of Miss Ellen Hodge, who has been a true helpmeet to him. Their family consists of nine children. Two years after marriage he left for Canada, arriving in Toronto, where he has followed his trade of trunk-making, and at present is engaged as foreman with the Langmuir Manufacturing Company.

Referring to his Christian life, in his boyhood he was brought up in the Church of England, but in the year 1866 he in Scotland attended the Methodist Church, and subsequently became a member. On coming to Toronto he joined the Primitive Methodist Church on Queen Street West, known at the present time as the Euclid Avenue Methodist Church, to which he was loyal for twenty years, enjoying positions of importance and trust. Severing his connection, he was one of the founders of the Crawford Street Methodist Church, and through the energy, pluck and perseverance that possessed him, with others, the Crawford Street Society grew in importance and size so as to require a permanent structure, and so it was deemed advisable to erect a church. A site was secured and building operations begun, and to-day the church stands as a monument of men such as the subject of this sketch, whose motto is "Nil Desperandum." At the church with smiling coun-

tenance and open hand he waits to greet the stranger. He is held in very high esteem, as the position he occupies in the society will show, his name being found on the Local Preachers' list, Trustee, Official Class Leaders', and other Boards of the church.

His efforts are seconded by his eldest daughter Bella, who is a most efficient Christian worker, methodical in everything she does, and acknowledged to be one of the best of Sabbath School teachers and workers. She is a valued member of the choir, always ready to accede to the request of the choirmaster in the performance of duties enjoined upon members of such an organization. This family reside at 291 Crawford Street.

JOHN GUEST.

John Guest was born in Dudley, Worcestershire, England, in the year 1867. He lived with his parents in England until he was thirteen years of age, when they left for Canada, settling in Toronto. Here John at once set to work to learn the butchering business, which he followed for six years. After that he learned carpentering, which was at that time a more profitable trade; but after working at it for some time, he returned to his former business and opened up a butcher's store on his own account. This business he carried on until he had a good chance to dispose of it when he sold out.

Mr. Guest's religious life began at the age of fourteen, when, through the influence and invitation of a young girl, he attended a class-meeting in Euclid Avenue Methodist Church. At that time he received serious impressions which did not leave him, but, being fostered, they grew and were the means of his conversion. Realizing his responsibilities he took up Sabbath School work. He was appointed Assistant Librarian in connection with the Sabbath School held in Occident Hall in the morning, and the Euclid Avenue School held in the afternoon. He identified himself with the Euclid Avenue Society, where he remained for six years.

While a member of the Euclid Avenue Society, Mr. Guest became acquainted with Miss Ada Jobbit, and in the year 1888 was married to her.

Mr. Guest's business calling him to the western part of the city, he withdrew from Euclid Avenue Church and joined the St. Clarens Avenue Church, where he undertook work at the Brockton Mission, and became the Secretary of the Sabbath School.

Having disposed of his business, Mr. Guest moved into the vicinity of the Berean Church, (now known as the Crawford St. Church), which he joined under the pastorate of Rev. Mr. Kerr. Being desirous of helping this infant church, he, with his usual willingness and activity, set to work with others to establish it, and the phenomenal growth of the church, notwithstanding unfavorable circumstances and disadvantages, is a monument to their faithful work. Mr. Guest is to-day holding a position on the following boards, Official and Sabbath School. He was the first librarian in connection with the Sabbath School, and he is now filling the office of secretary of the Bible Class and assistant leader of a children's class on Sabbath afternoons.

Personally, Mr. Guest is a very cheerful and happy Christian man. His smile is always bright, and he is open-hearted, liberal, and always ready to say a kind word or do a kind act for anyone.

Mrs. Guest is a woman of pleasant, kind and cheerful disposition, a faithful member of the Ladies' Aid and other societies, as well as a good worker in all branches of church work. Mr. and Mrs. Guest reside at 59 Argyle street.

EUCLID AVENUE CHURCH.

MATTHIAS M. CONSTABLE.

Matthias M. Constable was born of English parents in the town of Brighton, England, in the year 1820, and received his education at the national schools. After leaving school he went to learn the building trade with his father at his native town. Mr. Constable came to Toronto in the year 1872, where he followed his trade up to 1887. He was first in the employ of Mr. Edward Galley, who was then contractor for "The Old Iron Block," and under another contractor he worked on the

steel works, after which he went into business for himself as a contractor, which he carried on successfully until he retired about 1887.

In youth Mr. Constable was surrounded with Christian influences, and these were great factors in the development of his spiritual life, as at the age of twenty-five years he joined the Church of England. But on his arrival in Toronto he allied himself with the Euclid Avenue Methodist Church, on whose membership roll his name is to be found to-day. The one work of his life has been for the Temperance cause, which lies very near his heart. For the past eighteen years Mr. Constable has been identified with the "West End Christian Temperance Society," and is an out-and-out temperance advocate, as he is a total abstainer and, therefore, can truthfully and without fear contend for the principle of total abstinence.

Mr. Constable married Mrs. Grady, a woman who has been a true helpmeet to him in all of the Christian work in which he has been engaged.

REV. ELLIOTT S. ROWE.

The esteemed pastor of Euclid Avenue Methodist Church (1898), was born in the year 1860, in the town of Whitby, Ontario, where he received his primary education in the Public and High Schools. After completing his course in the High School he went to Toronto, where he entered the Normal School preparatory to becoming a school teacher. After finishing his studies he took up teaching as a profession, which he practised for three years; following it he entered upon mercantile life until his conversion in January, 1885, when he immediately began Evangelistic work, and in June of that year he started his probationary career as a minister, being stationed by the Conference at Manchester, York and Brampton, Ontario. At the Conference of 1889, his probationary term being ended, he was duly ordained and set apart for the work of the Christian ministry. Since his ordination he has been stationed at the following places: Port Carling, Huntsville, Bracebridge, Crawford Street, Toronto, and, at the present, Euclid Avenue. He chose as a partner for life a very estimable woman, one who through her geniality, good-heartedness and warm sympathetic nature, was well fitted to occupy the position.

Mr. Rowe occupies a very high position in the minds of his brethren, as is evidenced in the fact that during his eight years' ministration he has been called six times to take his seat at the Stationing Committee of the Annual Conference, besides being Assistant Secretary, Financial Secretary and Treasurer of the Contingent Fund.

On hearing Mr. Rowe preach one is impressed with a consciousness of his sincerity and large-heartedness. His sermons are adapted to the wants of humanity, as the human soul craves sympathy and the human heart needs help and comfort and encouragement in the trials of life and needs to be helped upwards to life divine, so his ministrations are calculated to be the means to this end of cheering and brightening the pathway of the pilgrim on his journey. He enters the pulpit not in an apologetic manner but as "one having authority," giving his hearers to feel that what he knows is for their instruction, and, therefore, asks for their closest attention so that at the close of the sermon they may be wiser and better men and women, through this reason, that what he has given to them have been his best thoughts obtained through heart-searching study and prayer. As a lecturer he has excelled in his deliverances on "The Sociological Problem," believing fully in the Fatherhood of God and the Brotherhood of Man, and not only has he a theoretical belief, but practises it daily for the benefit of those in the community, always availing himself of every opportunity of ameliorating the ills and woes of mankind, with the idea of bringing them into fellowship with God.

A. D. WATSON, M.D.

The subject of this sketch was born at Dixie, in the County of Peel, Province of Ontario, January 8th, 1859. His father is William Y. Watson, and his mother was Mary Ann Aldred, both English by birth, and both show the strength and vigor of their physical force as they are still living, the former at the advanced age of eighty-two, and the latter seventy-nine years (1897).

At the age of seventeen our subject attended the Normal School at Toronto, and the following year began teaching. Being possessed naturally of a studious and thoughtful disposition he selected as his profession that of medicine, and consequently after teaching a year resigned his school and matriculated at Victoria University in 1879, and graduated therefrom in 1883, receiving the degree of M.D., ad eundean statem, from Toronto University. Desiring to become more proficient in the knowledge of the profession he took a post-graduate course in London, England, and at Paris and Edinburgh, receiving at the latter city after examination the diploma of the Royal College of Physicians. Returning to Toronto, he opened up his office, and to-day he enjoys a very large and lucrative practice, which he attends to with the strictest conscientiousness and devotion.

The doctor's parents being Christians, he grew up surrounded with religious influences, which had a most beneficial effect upon his life, for before he had gone out into the world to be thrown into its temptations he had made open profession of his faith. His people being Methodists, he allied himself with that body in the year 1870, and at the present time is a very active worker in Euclid Avenue Church, occupying the important positions of Class Leader, Local Preacher, member of Trust, Official and Sabbath School Board, and the office of Treasurer of the Trustee Board. Dr. Watson has always taken a special interest in the young, who have found in him a kind and judicious friend With characteristic zeal and activity he furthers the interests of the Epworth League, being associated in the work of the Literary Department. In educational matters he has always shown a marked attention and has spared no time nor pains in encouraging a universal system of liberal education. To accomplish his purpose, for years past the doctor has been holding classes for the purpose of study and mental development in his own home, the class having taken up the Chautauqua series, scientific works and the study of German. The doctor is also an active member of the Astronomical and Physical Society of Toronto, and contributes occasionally articles to their magazine. In the year 1885 he was united in marriage to Miss Sarah A. G. Clare (daughter of Mr. Samuel Clare, who was a teacher in the Normal School for eighteen years). They have five children Mrs. Watson is also a member of Euclid Avenue, and assists in every good work. In politics the doctor is a Christain Socialist, but in that realm of thought, as in all others, he always holds very independent views and will not surrender his power to think for himself to any clique, sect or party.

THOMAS MODELAND.

Thomas Modeland, a very fine specimen of manhood, being the possessor of a strong physical frame, endowed with a kindly disposition, and one who would endeavor to be happy in all the experiences, as he is a truly converted man. He was born in the township of Chinguacousy, County Peel, January 6th, 1859, being the son of Joshua and Sarah Modeland. He received his education in the school section of his native township, and lived on the farm for twenty years, after which the desire of leading a railway life possessed him, and so leaving the farm he entered the employ of the Grand Trunk in a subordinate position, but through faithfulness and hard work he was promoted to the responsible position of locomotive engineer, which he enjoys to-day. While at home under parental supervision and influence he was a steady boy, constant in attending divine service, but after leaving home he mingled with bad company, and soon his life became tarnished, and ere long he forgot his mother's teachings, and was soon on the downward pathway with his companions. While attending a Locomotive Brotherhood Convention in Elmira, N.Y., his mind was awakened through argument on a Sunday afternoon while in the Town Park, and engaged in a conversation which at last showed to him that many of his companions were infidels. Realizing the position in which he was placed he then and there resolved that he would be a Christian. As he was leaving the town, the Convention being over, he was shaking hands with Grand Master Sargent, who said in bidding farewell, "God bless you." These words fastened on his heart as well as his mind ; nothing that he could speak of or think about obliterated them. His conversion followed, and to-day Mr. Modeland is an energetic worker of the Euclid Avenue Church, being an usher and a member of the Official Board.

In 1884 he was married to Miss Emily Terry, of Toronto. Their family comprise two children.

ALEXANDER STEWART.

Alexander Stewart was the son of Archie and Rebecca Stewart, of Cookstown, Ontario, and was born in April, 1852. His parents were both from the Emerald Isle, possessed with the large heartedness and warm sympathetic nature that their nationality are so proud of. Receiving his education in the public school of his native village, he early took upon himself the responsibilities of life, for when but a youth he entered a general store, after which he opened out for himself in Angus, where for seventeen years he carried on a very successful trade, disposing of which he came to Toronto where he opened a grocery business, after which he commenced in the wholesale coal, wood and lumber trade, in which he is at present engaged. Mr. Stewart's life as a youth was surrounded by religious influences, and when, at the age of nineteen years, he experienced a change of heart at Cookstown, he associated himself with the Church until his removal to Angus, where he joined the Church and was there closely identified with all the work, being Superintendent of the Sabbath School, Secretary and Treasurer and member of the Official Board. Coming to Toronto, he presented his testimonials to Parkdale Church, to which he was heartily welcomed. Mr. Stewart remained in this Society for two years, after which, removing eastward, he chose Queen Street Church in which he worshipped for three years, and taught in the Sabbath School, after that he allied himself with Euclid Avenue Church, where to-day he occupies the following positions acceptably: Trustee, Quarterly Official Board Steward, Envelope Steward and Usher.

In 1873 he married Miss Love, the daughter of the late Andrew Love, of Angus, who was a representative Methodist.

Mrs. Stewart is also a valuable worker in Euclid Ave. Their home has been made happy by the advent of five children. W. W. Stewart, a son, is engaged in business for himself in the city.

GEORGE GARDINER.

George Gardiner was born in Somersetshire, England. In England he went to the public schools, and on coming to Canada he completed his education in the Commercial College of this city. His life in part, prior to coming to Canada, was spent in Her Majesty's Navy; through accident he was invalided, which necessitated his leaving the service for a quieter life. During his naval career he served on the Mediterranean and other stations. On coming to Canada he became a coachman and obtained employment with the late John Macdonald, of Oaklands, where he served for some years. On quitting his employ he secured a similar position in the employment of Col. Sir C. S. Gzowski, where he was looked upon as a faithful servant. Receiving good Christian training at home, he became a member of Shepherd's Bush and Denbigh Road Churches in London, Eng. On his arrival in this country, prior to securing employment, he was impelled to go to the Fraser River Valley, B.C., as a missionary, and would have remained there but for the failing health of his wife, which caused him to return to the city, where he became associated with the Yonge Street Methodist Church, with Agnes Street Church as a Class Leader and Local Preacher, with Queen Street Church, enjoying similar positions of importance, and Euclid Avenue Church, where he is enrolled as a Local Preacher, Class Leader and a member of the Official Board. Mrs. Gardiner is also a member and has been an active worker in the Ladies' Aid Society and Women's Missionary Auxiliary. Mr. Gardiner married Miss Annie Morris, daughter of Thomas Morris, an extensive gardener of Bristol, England, and they have four children.

JOHN DUNLOP

John Dunlop, a typical Irishman, possessed of the warm sympathetic heart, the kindly smile and the nature brimming full of mirthfulness and jocundity, was born in the County Monaghan in the year 1844. At the age of eighteen years he was bereft of a good Christian father, who left a widow with eight children, of whom John was the eldest, and to whom his mother looked for support, a duty that he performed as a loving son should do. Coming in 1870 to the city of Toronto he followed his trade as carpenter, and later on took contracts for buildings, until he secured the position with the city of district foreman under the management of Commissioner Jones of the Public Works Department,

where he has now been working for the past thirteen years. John Dunlop holds his parents in loving memory for the religious instruction that he received while at home, and to their prayers he attributes his first start in a spiritual life, as when but a child his mother used to take him to Class meeting with her, and then the youth learned the beauty and reality of religion. In early life he was converted. He was brought up as a Presbyterian, but finding that the Methodist were more in accordance with his views and feelings he on coming to Toronto joined the Old Richmond Church, and afterwards the Queen Street West, where he was a consistent member. Following the union of churches he identified himself with the church in which he now worships, Euclid Avenue. He is highly esteemed by his brethren of the Quarterly Official Board, of which he is Treasurer and has been a Steward for a great many years. He is also an advocate of Temperance, and is proud of the fact that he is one of the Charter members of No. 1 Pioneer Council (organized in the year 1878) Royal Templars of Temperance, as well as a member of other fraternal bodies.

JOHN J. MAIN.

John J. Main was born in one of the Channel Islands (Alderney), in the year of 1852. When but a boy with his parents he came to Canada and went to the public schools of Montreal, Barrie, etc., where he received the fundamental part of his education, but in later years he learned a great deal more than when going to school as a lad. At the age of 13 his father apprenticed him to a hard master, to learn to be a mechanical engineer, but disliking his employer he ran away. The hours he was required to work were from 4 o'clock in the morning till 9 o'clock at night, hours which the youth did not care about, so he left the employ without ceremony. He came to Toronto and engaged with Charles Potter, the King Street optician, with whom he remained for a year afterwards, and became apprenticed to the boiler making in the Northern Railway shops. While serving his term he, through being a good, diligent and faithful employee in the shop, the late Managing Director, Mr. Cumberland, of the Northern Railway Co., took an interest in him and sent him to the Mechanics' Institute Night School, where he received tuition in drawing and mathematics at Mr. Cumberland's expense. After completing his apprenticeship, he with his father took contracts for points, crossings, etc., for the Narrow Gauge Railways. These contracts were completed in a year and he at once secured an engagement with Dickey, Neil & Co., machinists, where he stayed for a short time, after which he went to the States. While there a Guelph firm of machinists, Inglis & Hunter, wanted to come to Toronto and establish a business, so they wrote Mr. Main asking him to become their foreman. This agreement was entered into and Mr. Main returned to the city in the year 1880, and was in their employ up to the year 1895. To-day he is taking charge of the Polson's Iron Works Boiler Works, and with its management he is also one of the firm of the Canadian Heine Safety Boiler Co., a boiler known as being all but perfection.

But although Mr. Main occupies such important positions in life, yet he has not been unmindful of the higher life, for we find him a Christian man impelled with motives to do good unto all men. In his youth he was faithfully educated and conformed to the practices of the Episcopalian Church in which he was baptized and confirmed. In the year 1877, during a short stay in Guelph under the ministrations of Rev. Mr. Ryckman, he allied himself to the membership with the Guelph Methodist Church and on coming to Toronto transferred his membership to Wesley Church, where he remained up to the time of Union. After which he became a member of Euclid Ave., where today he is one of the most active of all its members, occupying positions on the Trust, Quarterly Official Boards and Sunday School Superintendent. Before assuming the Superintendency of the Sabbath School, he was serving in the capacity of teacher for three years and Superintendent of the Massey Union Sunday School for four years. His wife is an active member of the Church, being very much interested in the work of the Ladies' Aid Society and Women's Missionary Auxiliary.

He was married to Miss Mary Hill Spry in the year 1874.

GERRARD STREET CHURCH.

ALEXANDER DRAPER.

Alexander Draper was born in the East Indies in 1865, (his father holding at that time an official position in the noted East India Company's Ordnance Department) and was brought up in London, England, and educated at the Church of England National Schools there. He served a three years' apprenticeship to the grocery trade, and afterwards worked at the same, as journeyman, in England and, later, in Canada, to which country he came in 1887. Mr. Draper worked in several large stores in this city before setting up on his own account. Since his own start was made, so successful has he been as to be compelled to change to another store on the same avenue.

He was married on the 18th September, 1893, to Miss Wilkins, of Harriston, Ont., whose father was one of the earliest pioneers of County Wellington, Ont.

Mr. Draper first made a start in the Christian life about seven years ago, at Gerrard Street Church, under the Rev. Mr. Manning. He is a Church Steward, and therefore on the Quarterly Board, also a member of the choir. In Temperance matters he takes a firm stand, and would vote for Prohibition. Mr. Draper is a loyal member of the Sons of England Benevolent Society.

GEORGE WASHINGTON.

George Washington was born in October, 1853, at Middlewich, Cheshire, England, and went to the National Schools a few years, but finished his education in a private school. He served one year's apprenticeship to the machinists' trade, and came to Toronto with his parents in 1869. In the winter of 1870 he started to work for the firm of W. B. Hamilton & Company, boot and shoe manufacturers, where he now occupies a position as foreman.

He first joined the Christian cause at Woodgreen, under the Rev. W. F. Wilson, where his wife had a Sunday School class. Mr. Washington has been a very energetic promoter of the good work, and he is among the number of those who founded the Simpson Avenue Church. In this Church he held the offices of Trustee and Treasurer of the Trust Fund, Steward, Infant Class Teacher, and member of the Envelope Committee, in all of which positions he was a faithful and earnest worker. Mrs. Washington is a very active member of the Ladies' Aid Society, and has been a most faithful worker in other departments of Church work. Mr. Washington and his family have since joined the Gerrard Street Church, under the Rev. Mr. Chambers.

He was married on April 6th, 1874, to Miss Gray, of Toronto, which union has been blessed by seven children.

Mr. Washington is a strict advocate of Prohibition, and was once a member of the Sons of Temperance.

REV. A. B. CHAMBERS, B.C.L., LL.B.

A. B. Chambers, B.C.L., LL.B., was born in County Fermanagh, Ireland, about fifty years ago. He is a descendant of an old lineage which has produced men of renown in the ministerial and military professions. Mr. Chambers came to Canada in infancy, and therefore obtained his education in this country. After his early schooldays, he became a Public School teacher.

He was converted when about twelve years of age, in the Old Richmond Street Methodist Church, Toronto, and soon entered the good work as a Sabbath School teacher, and also for the Temperance cause. In 1864 he was called to the ministry and went through the usual four years' course of study. After this he took a three years' course at McGill University, Montreal, and during that period had the care of an important pastorate in that city. He was ordained in 1868 by the famous Rev. Morley Punshon, D.D, and was stationed at Newmarket, then at Consecon, at Montreal Sixth, Pembroke, Napanee, Quebec and Stanstead, was then transferred to Toronto Conference, and appointed to Wesley Church, Toronto, for three years, thence to New Richmond Church, McCaul Street, for three years, thence to present charge, Gerrard Street East. A unique feature of Mr. Chambers'

ministry, and we suspect one not often duplicated, is that, notwithstanding the customary three years' itinerancy, he has had the honor by the freewill vote of the people of spending twelve years in two churches, Montreal Sixth and the Eastern Church, Napanee.

In 1868 Mr. Chambers married Miss Louie McCullough, daughter of the late Rev. William McCullough, one of the honored Methodist ministers of his day. By this union they have had five children, all living.

Mr. Chambers has been Secretary of the Montreal Conference, and Chairman of five Districts, also a member of the Stationing Committee eighteen times, and a member of every General Conference except two. At the last Toronto Conference his name stood second on the ballot for President, which, some say, looks prophetic in the near future.

Mr. Chambers may fairly be regarded as an all-round Methodist preacher, and is esteemed by his brethren in the ministry as well as the laity of the Church as possessing a high sense of honor and the traits of character which constitute true manliness.

He is a man of broad-minded views, and would like to see a united Protestant Church in Canada. He is not at all behindhand in the pulpit, being an assiduous student, and, therefore, a well equipped speaker. Owing to his direct legal training, he can put an argument in such a manner as to be clear, logical and convincing. He is also a ready speaker on off-hand occasions, quite readily adapting himself to circumstances, and can be humorous, witty and genial withal. During his McCaul St. pastorate he preached a forcible sermon on the Manitoba School Question, which attracted general attention through the Press of the Dominion.

Mr. Chambers has been Chaplain of the Eleventh Masonic District, and is at the present time Chaplain of Rehoboam Lodge. In his early days he was an active Orangeman, and held every office up to the County Lodge. Such a record gives abundant proof of an active and useful life.

ELM STREET CHURCH.

THOMAS A. KELLY

was born in Cookstown, Dec. 26th, 1870, and was the son of William E. and Mary Kelly. He was educated at the Common School at Cookstown and afterwards at the Public School, Toronto. His father was born in Mitchellstown, Ireland, and his mother was a Canadian. Both parents were active and prominent members of the Methodist Church, the former fer many years was librarian of the church at Cookstown, and the latter an active member in the Ladies' Aid Association.

Mr. Kelly came to Toronto in May, 1880, and immediately connected himself with the Metropolitan Church, where he beame an active worker both in the Metropolitan Church and in the Fred Victor Mission.

He has been a member of Elm Street Church since 1891, and was assistant secretary of the Sunday School, a member of the choir for two years, president of the Epworth League for the same period, one of the most active workers in the King's Sons and Daughters and Dominion Treasurer of the same Order, besides being one of the official members of Elm Street Church.

MRS. LOUISA PETTIGREW.

The late Mrs. Louisa Pettigrew was born in Dublin, Ireland, in the year 1820, and came to this country when fourteen years of age.

She was a member first of the old George Street Church, afterwards of the old Adelaide Street Church, and later of the Queen Street Church, and at the date of her death was a member of Elm Street Church. Mrs. Pettigrew was an upright consistent, Christian woman and in a quiet, unostentatious manner faithfully did all that lay within her power to advance the cause of Christianity. Mrs. Pettigrew was an energetic mission worker and at the time of his death was a life member of the Bible Society.

Samuel Edgar Pettigrew received his education at the Model School in Toronto, and for several

years was connected with the *Mail* newspaper as financial and marine reporter. He was afterwards connected with the Omaha *Bee* and later was editor of the Salt Lake *Tribune*. He was a member of the Toronto Field Battery. He died 24th January, 1896.

NEW RICHMOND CHURCH.

JOHNSON CAREY.

An old Methodist family are the Careys. They embraced the teachings of John Wesley in his day, and their descendants are still loyal Methodists. They are of Irish ancestry, residing originally in Sligo. The father of Mr. Johnson Carey, the Queen Street merchant, came to Canada in1849, and settled in Toronto. For some years he worshipped in the Old Richmond Street Church. The family afterwards removed to Barrie, where Johnson received his early schooling, and where they resided for many years.

In the town of Barrie, under the preaching of Rev. Wm. Pollard, Johnson Carey joined Methodism. Here, too, in 1872, he first engaged in business, opening a store for the sale of boots and shoes. Pursuing his calling with diligence, he prospered. For the last five years he carried on his business at 262-264 Queen Street West, where he possesses one of the finest stores on the street.

Upon coming to Toronto he united with the New Richmond Church on McCaul Street, where he is Steward, Trustee and a member of the Quarterly Board.

In personalty he is dark-complexioned and of engaging countenance. Quiet, unassuming, open and earnest, his character at once commands confidence and secures him the respect that he deserves. Mr. Carey married Miss I. M. Archer in 1872. They have a family of three daughters and one son; the latter is now a member of the Carey Shoe Co.

RICHARD FIELDING.

One of the venerable personages of McCaul Street Church and a member of the old order of local preachers who soon will disappear from Methodism, is Richard Fielding.

He was born in 1826, in Lancashire, England. His parents were Methodists and their parents before them, for Wesley himself sometimes was an honored guest at his grandfather's home. His father began to preach the gospel before he was twenty years of age, and after some years emigrated to Melbourne, Australia, from which place he went to Tasmania as a missionary.

Richard received his early schooling and early business training in his native county, and in 1850 removed to the Isle of Man, where he spent three years, from which place he removed to Australia, and for twenty-one years was engaged in business in the city of Melbourne. He again returned to Lancashire, where he spent five years, and then came to Canada in 1880. For thirteen years he was engaged with Mr. J. I. Wilson, the house furnishing emporium, during which time he opened out a music store at 276 Queen Street West, which he carried on until 1894, when he removed to his present stand at 245 Yonge Street.

When twelve years of age he embraced the teachings of Methodism in Lancashire and since that time he has spent many a year of active service in the work.

He became a local preacher in Melbourne, Australia, in 1856, where he preached every Sunday, almost without an exception, for nineteen years, being engaged upon three separate places and doing a great deal of missionary work in the earlier and later years. Sometimes his engagements would necessitate a journey of fifteen or twenty miles, which he always pursued afoot. Upon returning to Lancashire he preached there for five years.

As soon as he came to Toronto he joined Queen Street Church, and, after worshipping there for some nine years, he removed to Old Richmond where he abided until the old church was discarded, and where he was a Local Preacher and a Class Leader sometimes. He worshipped in the new church on McCaul Street when nothing but the lecture room was erected. He now leads the class over which the late Ephraim Butt had spiritual charge and is a worthy successor of that consistent man.

In 1837 he wedded Miss Elizabeth Nuttall in Melbourne. They have a family of eight children living.

In his youth he stood only a little short of six feet in height. Now he is a venerable figure with white hair and beard, but with the clear complexion and the sparkling eyes that speak volumes of the gentle life which he has lived.

FREDERICK DANE.

Tall, muscular and athletic, with the air of his early college days still around him, when, as an oarsman, he pulled a steady oar; dark of hair and dark complexioned, with an open countenance and a frank, unassuming manner—such is Frederick Dane, a gentleman who is President of the Central District of Toronto Epworth League, and who for three years in McCaul Street Church has occupied the presidency of the League in its connection.

He is an Irishman, born in Belfast, Ireland, in 1861. His family have followed Wesley's teachings since the time of that preacher, and from his kin many local preachers have preached with earnest voices the Gospel. His uncle, Warring Kennedy, ex-mayor of the city, has been a life-long Methodist, and his biography is written on another page. Another uncle, Nathaniel Dane, is an ordained preacher, and now lives in Australia.

Mr. Dane received his early education in the national schools in Ireland, and finished his course in Foyle College, Londonderry. He applied himself afterwards to the tea trade, which he has since followed successfully.

In 1880 he came to Canada, staying here, however, only ten months or so, returning again to Londonderry, to spend three years in a place which he looked upon with much regard.

Again in 1884 he came out to Toronto, and has since resided here continuously. In 1890 he wedded Miss Kent, daughter of the late John Kent.

In the New Richmond Church he is a member of the Quarterly Board and Recording Steward; but it is chiefly in his work among the young people, with whom he has an ardent sympathy, and in whom he displays a deep interest of unaffected love, that he will be remembered. He is respected very much and everywhere looked up to with genuine regard, so that he has become, though still but young in years, a veritable leader in Israel.

In politics he is Conservative, and leans towards the party with Imperial ideas prominent; and for some years he has been actively interested as a member of the Executive of the Conservative Association in Ward 4.

As a temperance man his position is plain and unqualified. In its most successful year he was Chief Templar of St. John's Lodge.

Innumerable friends of his, having learned his earnest, unassuming qualities, are interested in his future career. It is almost a certainty that he will occupy many honorable places in the Church, and positions of trust in the government of the country may yet be his in the Providence of God.

REV. JOHN ELLIS LANCELEY.

On the 10th day of January in the year 1848, in Birkenhead, England, John Ellis Lanceley was born. When but a young man he left the mother country and came to Canada, and attended Victoria University in Cobourg. In 1870 he entered the ministry on probation, and four years afterwards he was ordained. Chatham was his first charge. In Guelph, Niagara Falls, Burlington, Thorald, McCaul Street and Avenue Road Churches, Toronto, Barrie and Brampton he spent successful pastoral terms. He is Chairman of his District and Delegate to the General Conference.

He has travelled Canada from Prince Edward Island to Vancouver Island, and has preached in almost every city and town in the Dominion. As a lecturer he holds a prominent position on the continent. In the leading cities of the United States he has delighted large audiences with his wit, humor and pathos. The leading journals of the American Republic have devoted considerable space and have invariably showerpd such praise upon him that a less modest man would have long ago been spoiled. Notwithstanding his reticence and innate modesty, which has indeed, militated

against the present sketch, his pre-eminent talents and abilities have forced him into his present enviable position.

He is an able and prolific writer, and the press both of Canada and the United States, make large demands upon his services. He is the author of two books of sermons which have had a large circulation.

In 1877, on the 26th day of September, he wedded Miss Caroline E. Ward of Niagara Falls.

REV. JOHN PICKERING

John Pickering, who now (1897) occupies the pulpit of the Central Methodist Church, and to whose eloquent preaching is due the present prosperous condition of that church, is a worthy descendant of an old Methodist family.

His parents resided in Retford, England, where he was born in September, 1847. Their home was a hospitable centre for the early Wesleyan itinerants. His father and two of his brothers were Local Preachers and active workers in the Master's vineyard.

His early education was received in a private school in his native town, known as Roberts' Academy. When a youth he was converted, and at once he united with the local church. He became a teacher in the Sunday School, and soon began to address cottage meetings, and as a zealous Local Preacher he labored for some years.

In 1872 he came to Canada. His first pastoral charge in the new country was at Aurora, where he spent an acceptable term.

In Markham, Port Perry, Pickering, Richmond Hill, Eglinton, Richmond Street Church, Toronto, Hamilton, Milton and Woodstock he labored, and many to whom he has ministered recall his memory with tenderness. His preaching was always original, devotional and sympathetic, and the full figure engraving displays the gentleness of his demeanor.

Mr. Pickering is fond of travel. Ht has twice visited Italy, and has stood in Rome before the crumbling Coliseum of the historic city, and followed the windings of the Catacombs. Greece, Turkey, Egypt and the Holy Land he has gazed upon, and the lessons taught by the rise and fall of once mighty empires he has not been slow to grasp. In the streets and avenues of Athens, Constantinople, Baalbeck, Damascus, Tyre and Jerusalem he has meditated and wondered at the magnificence of their decay. His sermons are rich with imagery and pregnant with the lessons of the past.

On the 28th of July, 1877, he maaried Miss Elizabeth Hulley. Her mother was a quiet, thoughtful and beautiful Christian character. Accustomed from childhood to listen to the Class Meeting as it met in her father's home on Sunday afternoons, her mind became stored with Wesley's hymns. Her father was a sterling Christian in Macclesfield, England, where he led a Saturday night band meeting, and in the Fulton Street prayer meeting in New York city, where he afterwards resided, there were those who for years afterwards could testify to the power and fervency of the prayers of Abraham Hooley, grandfather of the amiable wife of the gifted preacher whose sketch we now have given.

NORTH PARKDALE CHURCH.

HENRY GRAY, M.A.

Henry Gray, M.A., Ph.D., was born of Scotch parents in the township of Moore, County of Lambton, in the year 1853. He received his primary education in the public schools of the township, after which he went to St. Catharine's Institute, where he graduated, then attended the Ontario School of Art, where he took a grade B. Certificate. From there Mr. Gray went to Bloomington University in 1890, securing the distinguished degrees of M.A., Ph.D., passing in Honors in the History Course. He chose the teacher's profession early in life, and for five years he was in a Public School in the County of Lambton, for four years headmaster of the Model School at Vankleek Hill, and for eleven years was Principal of the Model School at Milton. In Milton Model School Mr. Gray prepared students for second and third Class Certificates and High School Entrance examina-

tions, in addition to the Model School work, with great success at the Departmental Examinations, and came to the city to fill the position of Principal of Parliament St. School for two years, and afterwards was removed westward, where to-day he is engaged in the Fern Avenue School as Principal for the past three years.

Mr. Gray's parents being Presbyterians, he in youth attended that Church, and at seventeen years of age, at a revival conducted by Rev. Mr. Russell (of Black Creek Circuit), he was converted. Since joining the Methodists his associations have been with the following societies: Bethel Church, Moore Township, Milton Church, Parliament St. Church, and St. Alban's Church, of this city. In all of those churches Mr. Gray has occupied representative positions, among them that of Trustee on the Official Board and Normal Class teacher. As a temperance worker Mr. Gray is a prominent one among the Royal Templars of Temperance, he having been a member of that important organization for ten years, being Select Councillor and Recording Steward for several Councils. In 1879 Mr. Gray married Miss Anna J. Powell, who was First Assistant Teacher in Marine City Academy, Michigan. Mrs. Gray is also a Christian and temperance worker. As a distinguishing honor for work done by her while residing in the town of Milton, the Women's Missionary Auxiliary made her a life member, and in St. Alban's Church she is working in the Ladies' Aid as its President W.-C.T.U. Mr. and Mrs. Gray's home and hearts have been gladdened by several children.

THOMAS H. MILLER.

Thomas H. Miller was born in the year 1862 in York County. His parents were both Methodists, as were their ancestors for three generations. Thomas was educated at Napanee; immediately on his leaving school he chose the profession of law, which he continued for two years, discarding it to become a bookkeeper, which he follows to-day, having full charge of The Geo. Rathbone office on Northcote Avenue, a position he has filled creditably for nine years.

Under the faithful ministrations of the Rev. A. B. Chambers, while stationed at Napanee, Mr. Miller was converted in 1880. He at once went into Christian work, becoming an active worker in the Sabbath School and choir for five years, until his removal to Toronto, where he joined Wesley Church for two years. After which, removing to Parkdale, he saw the advisability with some others of establishing a cause, so they met and discussed it, and at last definitely settled the matter. Plans and specifications were made, and to-day there stands the pretty church with its rapidly growing society of St. Alban's, a memorial to the indefatigable efforts of a few men such as the subject of this sketch. Mr. Miller is Trustee, Chairman of Finance, as well as Chairman of the Building Committee, member of Official Board, Envelope Steward, and was the leader of the first choir. He is happily married to a sister of Mrs. Dunlop, a wife of a missionary in Japan (Miss Belle Ely).

PARKDALE CHURCH.

REV. JAMES SMITH.

James Smith was born in England, August 3rd, 1833, of Primitive Methodist parentage, who looked after their son's education by sending him to a private academy conducted by Rev. Mr. Reynolds, thus bringing the youth under religious as well as secular instruction. After completing his English education he began his studies for the ministry and he was officiating as a local preacher when but eighteen years of age, which was shortly after his conversion, which took place one Sunday evening at the regular prayer meeting after public service. Coming to Canada in the year 1854 he was received as a probationer in 1856, being stationed at York, Grand River, for three years, and King Street, London, for one year. In the year 1860 he was duly ordained and fully entered upon the life of an itinerant minister, being stationed at the following places, viz., Orangeville, Bolton, Greenbank, Brock St., Kingston, Markham, Malton, Grand River, Wingham, Bolton, Stouffville, and in most of these places he has been the means of erecting parsonages and churches, and leaving each appointment comparatively free from debt. Some years ago he asked to be superannuated and on

coming to Toronto Mr. Smith allied himself with Parkdale Methodist Church, where he is esteemed highly for his pleasant manner and kindly disposition to all. On January 3rd, 1861, Mr. Smith married Miss Mary Ann Martindale, daughter of Thomas Martindale, coal and gypsum merchant of York, Grand River. The union was blessed with five children, two of whom with their mother have died.

ALBERT W. SPAULDING.

Albert W. Spaulding, D.D.S., was born in the Township of Darlington, County Durham, in the year 1848, his parents being of Anglo-American descent. He is the son of Joseph Lovell and Sarah Spaulding, both old-time Methodists. Receiving what education he could through attending the school in the Township of Wallace, County of Perth, he afterwards came to Toronto, and took up a Commercial course in the British American Business College, after which he taught school for five years; discarding the teaching profession he entered into the study of dentistry, under the preceptorship of Dr. W. C. Adams of King St., taking his lectures and examinations at the Ontario Dental College, obtaining honors and securing the degree of D.D.S. from the Toronto University. After completing his studies, in 1882, he opened up a dental practice at 51 King East, where he remained for a time, afterwards he came to Queen and Yonge, then to his present location in the Arcade. In connection with his large practice he was Demonstrator of the Toronto Dental School for six years, and where to-day his eldest son Wilber is an advanced student preparing himself to enter into practice with his father next year.

After conversion Dr. Spaulding became a member at the appointment known as Mount Pleasant on the Wallace Circuit, where he remained for six years. After which he came to Toronto and was here associated with the Metropolitan for six years, where he was engaged in Sabbath School teaching; removing westward he joined Parkdale Methodist Church where he was Recording Steward and member of the Quarterly Official Board for twelve years. His wife—she was a Miss Limo of Howick Township, to whom he was married in the year 1873—is a most efficient Christian worker, and while in Parkdale Church was a Class Leader of a bright lot of little girls, Sunday-School teacher, a member of the Women's Missionary Auxiliary, Ladies' Aid Society, and Women's Christian Temperance Union. The home has been blessed with four children, the eldest daughter Minnie having sung in the choir for a number of years prior to her marriage to Mr. Owen.

BENJAMIN E. SWAYZIE.

Benjamin E. Swayzie was born in the year 1863, on the 6th of March, his parents being Elias and Nancy Swayzie, of Kintore. His parents—one being of Welsh and the other of Highland Scotch descent, a very fine combination of nationalities—endeavored to do well for their son. After securing his early tuition at the Public School he completed his education at Manitoba College, and choosing the legal profession afterwards he passed the usual examinations and in due time became a graduate of the Osgoode Law School and was called to the Bar. In looking up the genealogical records of his father's family we discover that his grandparents were U. E. Loyalists, Isaac Swayzie, his ancestor, being a member of Canada's First Parliament, his great-grandfather was a member of Butler's Rangers, and was court-martialed and afterwards sentenced to be shot as a British spy, and only saved through the intervention of General Washington. Not only in military circles did his grandparents' names appear, but in the membership roll of the Methodist Church, for they were at the meeting when the first sermon was preached in the old Niagara District. Mr. Swayzie was converted on the old M. E. Circuit of Cathcart, in the year 1881, being then eighteen years of age. Removing to Ingersoll he became closely identified with the work in the King Street Methodist Church of that town, serving in the capacity of Secretary of Finance Committee, Superintendent of the Sabbath School and Bible Class teacher. On coming to Toronto he became a member of Parkdale Methodist Church, where he now worships. He was married to the grandchild of the one who started and circulated the first subscription list to build the first Methodist Church in the City of Toronto, and in the year 1892 he led to the altar Miss Amanda Hunter of Ingersoll, who was to be his partner in the joys and sorrows of his life. Mrs. Swayzie has since died.

BENJAMIN WESTWOOD.

Benjamin Westwood, one of the firm of Allcock, Laight & Westwood, whose career affords an example of what may be accomplished in this country by a man who is possessed of energy and intelligence combined with integrity and uprightness of character, and a laudable ambition to rise in the world. It is through those estimable traits of character that the subject of this sketch has become so prominent in the circles of commercial and social life. Benjamin Westwood was born in the town of Redditch, England, in the year 1845. After finishing his education at the public and private schools of his native town, he entered his father's manufactory, where he learned the art of making needles, fishing tackle, etc. Coming to Canada in the year 1867 to manage the large wholesale business in fishing tackle, etc., etc., of Allcock & Laight, he displayed such executive ability that the firm in 1873, recognizing his powers of management, admitted him as partner, and to-day the name and style of the firm is Allcock. Laight & Westwood.

After his conversion, at the age of thirteen, he was actively engaged in church work in his own native place, being associated with the Sabbath School as teacher, and Secretary of the Young Men's Christian Association. While in the Church of his choice (Methodist Church), he was Local Preacher, Treasurer Poor Fund, member of the Official Board, positions he held up to the time of leaving for Canada. On arriving in the city he joined the Central Church, receiving and filling similar positions as those in the old land. From Central he went to Elm Street, from thence to Sherbourne, and from there he transferred his membership to Central, where he demonstrated in no small degree his ability as a financier. When he returned to this Church enlargement and improvements were necessary to accommodate the growing congregation, and to undertake such a work with a very low exchequer was a seeming impossible task, but having such an indomitable spirit in their ranks as Mr. Westwood, the impossibility faded away, and the work was begun, completed and paid for by a public collection and subscription list of $35,000, the largest plate collection ever known to have been made in Methodism, and great praise is due to Mr. Westwood for the carrying out of the plan which thus provided for the debt in full.

Removing from Central Methodist Church and coming westward to live, he associated himself with Broadway Tabernacle where he was recognized as a stalwart, occupying official relations, and where he gave another illustration of his faith in the people in providing for a debt incurred through buying land for the erection of a larger Sabbath School room, which cost $3,500, but which was liquidated by a plate collection which totalled $3,500. Living in the vicinity where Trinity Church now stands he identified himself with others in the promotion of the present Trinity cause, and was one of the movers towards the erection of that beautiful place of worship, where Mr. Westwood was Treasurer of the Building Fund, first Superintendent of the Sabbath School and first Local Preacher. His next change of residence brought him into fellowship with the Parkdale Church, where he has been for the past nine years, occupying influential positions on the boards of the society, and taking a great interest in his large Sunday morning class. Mr. Westwood has been Assistant Secretary of Conference as well as representative at its sittings. Mr. Westwood was married to Miss Clara Bonnick of Yorkville, and has a family of three children.

GEORGE PALMER.

George Palmer is a son of the Emerald Isle, and was born in the town of Enniskillen in the year 1842. His parents, James and Ann Palmer, were both of the Episcopalian faith, and under their direction young George was taught in the Church's creed. He began and finished his education at the National Schools ; after leaving school went to learn the coopering trade with his father, with whom he worked until arriving at his majority ; became possessed with the idea that he would see the New World, so, embarking for Canada, he arrived in Toronto in the year 1863 ; here he followed his trade for three years, and in the fall of 1866, being a Corporal of the 10th Royals, his regiment was ordered to Ridgeway, the scene of an impending battle against the Fenians. Following orders, they went, and there took prisoner a celebrated priest, chaplain of the enemy's forces. After the Fenian

Raid he went to Oil Springs to start a saw-mill and cooperage, where he resided for fifteen years. Mr. Palmer soon won the confidence of the people, and as a result the position of Reeve was offered to him ; he accepted and was elected, filling the office for three years, was also a Councillor for ten years and Treasurer for two years. Removing to Petrolea, he became identified with the oil interests, which was very remunerative. Mr Palmer, after a residence of thirteen years left Petrolea on account of ill health, to come to Toronto, where he is now to be found happily enjoying himself in doing good to others.

When seventeen years of age, in his native land, he was converted, and he at once joined the Wesleyan Methodists of Enniskillen, where he remained up to the time of coming to Canada. On arriving in Toronto he joined the Old Richmond Church, where he worshipped for three years. At Oil Springs Mr. Palmer was one of the pillars of the Church, occupying positions of trust and filling important offices in the gift of the membership, being Recording Steward for ten years, Class Leader, Sunday School Superintendent. In Petrolea Mr. Palmer carried his energy, gifts and talents into the church of the place, and was esteemed by the membership. On retiring to Toronto he became a member of the Broadway Tabernacle, but, removing to Parkdale in 1895, transferred his membership to Parkdale Methodist Church, where to-day he is filling the offices of Steward and a member of the Quarterly Official Board. On the 8th of May, 1866, he was united in marriage to Miss Moffat, of Enniskillen, County Fermanagh, Ireland, who is a very active worker, occupying similar positions in Toronto as she had in Oil Springs and Petrolea, member of the Women's Missionary Auxiliary, Ladies' Aid, and one of a committee who visits. Mr. and Mrs. Palmer have a very interesting family of four boys and three girls. One daughter is the wife of Rev. Mr. Hayhurst's son ; two of their sons are studying dentistry, and one is studying medicine, while the other children are going to school.

EDWARD ABEL STEVENS.

Edward Abel Stevens of U. E. Loyalist descent was born in the County of Leeds. The rudiments of education he received at the Public Schools of his native county. Being possessed of literary tastes and ambition to succeed in his studies, he pursued them at Albert College, Belleville, Galt, St Catharines Institute and Normal School of Toronto. After teaching for twenty years in his native county, he became Principal in Renfrew County and held that position for two years, after which he removed to Toronto, where he has been teaching for the past fifteen years. Mr. Stevens is at present Principal of Manning Avenue Public School. When twenty years of age, in a revival service held by the Rev. Mr. Nichols in Leeds county, Mr. Stevens was converted, and during his residence there he associated himself with the Methodist Church. On coming to Toronto he transferred his membership to the Central Methodist Church, but only for a short time, for on moving westward to Parkdale, he allied himself to Parkdale Methodist Church where he holds a very distinguished position in the eyes of his brethren. Mr. Stevens has a Bible Class on Sabbath afternoons of young men and women, which averaged in attendance for the first six months of the year 1897, 142. He also conducts a class of instruction, and through the imparting of it many have been led into the Higher Life.

To assist him in his labor of love and good work to his fellowmen is Mrs. Stevens (neé Miss Hattie A. Reynolds), whom he married in 1887. She was converted at nineteen years of age. This estimable woman possesses a kindness of heart that is not general, always ready to administer to the comfort of those who are in need, not only in her own church or denomination but to the worthy poor throughout the city or country. Having scholastic attainments she has been called to fill very important positions in connection with Christian work. In her own church Mrs. Stevens is always ready to be used in whatever capacity she can best serve. As President of the Ladies' Society she displays marked ability in the administration of its affairs. Mrs. Stevens has been Corresponding Secretary of the Women's Missionary Auxiliary since its organization up to the fall of 1896. Outside of Church relationships Mrs. Stevens has been President of the Parkdale W.C.T.U. for four years, and during the time of the Convention of the World's W.C.T.U. gathering in this City, was the Recording Secretary of the Toronto District, W.C.T.U.

NEHEMIAH HOCKIN.

Nehemiah Hockin is the son of William and Rebecca Hockin and was born June 13th, 1842, in Camelford, Cornwall, England. For several generations the family have been Methodists. Mr. Hockin's father was a Local Preacher and Class Leader. The family left England for Canada in August, 1853, settling in Guelph where they remained for seventeen years, then removed to London, Ont. Nehemiah's education began in England, continued in Guelph and finished with a Commercial course at the British American Business College, Toronto. Mr. Hockin, his wife and two daughters spent more than a year in travelling through England and on the Continent. Since four years of age Mr. Hockin has been in the Sunday School, and while in Guelph was converted under the ministry of Rev. John Douse, and began at once to work in the Sabbath School of Norfolk St. Church where he was teacher for a number of years. Then Mr. Hockin removed to Port Hope, where he taught the Infant Class for twenty years, also for the last four years of residence in the town was Superintendent. Mr. Hockin was not only an active worker in the Sabbath School but a zealous member of the Church as he was one of the original Trustees of the new Church as well as Steward, took an active interest in missions, and was Secretary-Treasurer of local Society for fifteen years.

For many years Mr. Hockin conducted a very large mercantile business, but on his return from his continental travel in 1894 disposed of it and came to Parkdale. In September 13th, 1866, Mr. Hockin was married to Miss Phillippa Jane Clemes in the Methodist Church at Port Hope. Mrs. Hockin has always assisted her husband in Christian work, being associate teacher of the Infant Class in Port Hope. Mrs. Hockin was a member of Port Hope Methodist Church choir for thirty years, Missionary collector for twenty years, and President of Ladies' Aid for two years. Since coming to Parkdale they are closely identified with the Church and Sabbath School, both occupying similar positions as those in Port Hope. Their home has been blessed with three children, two girls and one boy. The latter is conducting a very prosperous business in the city.

LOUIS MERTON HARRIS.

Louis Merton Harris was born of U. E. Loyalist parents, in the town of Ingersoll, in the year 1873. His grandfather was under General Brock at the battle of Queenston Heights and saw Brock fall. Louis was educated in the Public Schools of Toronto, and after leaving school he entered the wholesale dry goods house of Samson, Kennedy & Company, and remained with them for five years. Then he secured employment with Wyld, Grasset & Darling, where he is a clerk in the staple department, having been a valued and trusted employee of the firm for five years past. After his conversion, in 1855, he became an active worker in the Sabbath School; then through parents going to Parkdale, in the year 1885, he was called upon to leave his old associates and form new ones, a task that was not difficult for him as he was very friendly, open-hearted and of such a disposition which would attract companionship. On coming to Parkdale he at once became a member of the Church, and entered into the work of Sabbath-School teaching, and became Vice-President of the Epworth League Social Department.

JOHN P. CLEMES.

John P. Clemes, senior member of the firm of Clemes Bros., fruit merchants, was born in Camelford, Cornwall, England, on the 24th May, 1847, of English parentage. He was educated in the National Schools of his native place and the Grammar School of the town of Port Hope. In the year 1858, when but a lad of eleven years of age, he began to learn the grocery business, and when eighteen, with his father, started business, which developed into one of the largest businesses of that line in the united counties. In the year 1891 the business was disposed of, and Mr. Clemes, removing to Toronto, opened out in the wholesale fruit business which to-day ranks as one of the best in the city. In Port Hope Mr. Clemes was called upon to sustain the loss of his father, whose death made a great impression on him, it being the means by which he was awakened into a spiritual life. After conversion he joined the Church of his father and took upon himself the work as laid down by

his parent. He became Trustee, Official member as well as Assistant Secretary, and Sunday School Teacher for four years. With credit he is occupying similar positions in the Parkdale Church, as well as being Chairman of the Finance Committee, a position he has held for three years, during which time the finances of the Church were never in a better condition. Not only is Mr. Clemes a soldier for Christ, but when the Rebellion broke out in the Northwest in 1885 he was the first to offer his services for his home and country, and very soon his offer was accepted, and acting as Quartermaster of the Midland Battalion under command of that natural born and brave soldier, the late Colonel Arthur T. H. Williams, they marched to the place of battle and Mr. Clemes was engaged at the Battle of Batoche, and in the thickest of the fight, and be it said to his credit, there was no regiment better looked after with provisions and comfort than the Midland Battalion. In the year 1876 Mr. Clemes was married to Miss Smith, of this city, and surrounding them as a result of this union are nine children.

JOHN W. NARRAWAY.

John W. Narraway, of English extraction, was born in Pictou, Nova Scotia, in the year 1840. His parents, Henry and Elizabeth, are representative Methodists, his father having been a delegate four times to the General Conference. His uncle, Rev. James R. Narraway, is at present superannuated, but since superannuation he has been editor of one of the St. John's papers. Our subject was educated in the public schools of his native place and from there he went to Sackville Seminary and then to the Normal School where he obtained a professional certificate. His chosen profession was school teaching, and for some time prior to coming to Toronto, he was Principal of the Central School at Belleville, and for the past eight years has been enjoying the position of Principal of Brock Street Public School in this city. The early religious training at home while a boy manifested itself in the life of the college student when he was attending the Sackville Seminary under the principalship of the Rev. Dr. Pickard, where during the religious exercises conducted by this godly man the young student was awakened and from that time he dates his conversion. He immediately became a member of the Methodist Church, and on his removal to Belleville went and united himself with Bridge Street Church, where he was a very important member and worker. His name appeared on the Local Preachers' list and Official Board. On coming to Toronto he took up his residence in Parkdale where he became associated with the Old Parkdale Church, occupying positions of responsibility, and is now a member of the present Parkdale Church where he is filling the following positions: Local Preacher, Class Leader, member Official Board and Assistant Librarian of the Sabbath School. In Temperance matters he is a faithful advocate of the cause of prohibition, and would do any thing that he can do to advance its principles. He is ably supported in all his work by his wife whom he married in 1873. She is a daughter of Methodist parents, Mr. and Mrs. Diamond of Brant County, whose doors were always open in hospitality to the Methodist preachers. Mr. and Mrs. Narraway's family comprise three children.

ISAAC JAMES BIRCHARD.

Isaac James Birchard, M.A., P.D., Mathematical Master in the Parkdale Collegiate Institute, was born at Uxbridge, Ont., October 11th, 1850. His early life was spent upon the farm but having literary tastes he found pleasant companionship with books. At the age of fifteen he obtained a first-class teacher's certificate, which was the forerunner of a most brilliant career in the line of study to which he applied himself. While attending the Normal School, Toronto, he secured in 1874 the Provincial Gold Medal, and to-day he wears with credit the distinguished degrees of M.A., P.D. His text-books on Algebra and Trigonometry are indications of his originality and educational ability. They are extensively used throughout the provinces and have received the distinguished honor of a flattering review in the leading mathematical journals in Germany. His active interest in all educational associations are widely known. Not only is Dr. Birchard an authority on mathematics, but he is a Biblical student, reading the sacred text in Greek and Hebrew, as well as an enthusiastic worker in conducting conventions and normal classes for the improvement of Sabbath School teachers. Dr.

Birchard was reared in a Quaker home, his parents being faithful advocates of the cause. At the age of twenty the faithful teaching in the home was marked by the desire of the young man to become a Christian, as he experienced a change of heart in the year 1870. While residing at Brantford the Doctor joined the Wellington Street Methodist Church, where he was an active worker in the Sabbath School. He had a large class of young women, and the Sabbath School Union of the city elected him to fill the President's chair. On removing to Toronto in the year 1893 the Doctor identified himself with Parkdale Methodist, where he has been a most active worker ; his name is found on the list of Local Preachers, Official and Sabbath School Boards. During the past three years the Doctor has conducted, every Wednesday evening, a Normal class for the study of the Sabbath School lesson, which cannot be too highly spoken of. He was united in marriage to Miss Bertha Chapman on December 17th, 1880.

CHARLES SOUTHCOTT.

Charles Southcott was born of English parents in Morchard Bishop, Devon, England. His parents, William and Mary Southcott, were true representative Christians belonging to the Methodist Church. Surrounded with the influence of a Christian home, Charles grew up well. Not having many educational advantages, he began to learn the tailoring business at the early age of eleven years. His parents coming to Canada, he, in the year 1854, followed them, arriving in London, where he worked at his trade for a year, after which he left for Exeter, in Huron County, where he opened business on his own account, remaining there for two years, afterwards removing to Euphemia Township, and from there to London to enter into partnership with his brother James, with whom he remained five years. Then, his health failing, he went to Exeter to reside, where he started a grocery business, which he carried on for five years, and his health returning he again took up the tailoring and carried on a very successful business for eighteen years. By all classes regrets were expressed when it became known that Mr. Southcott was going to leave the town and go to Toronto, so in 1886 he came to the Queen City, where he with his sons conduct a very large merchant tailoring business in Parkdale.

Mr. Southcott was converted in the year 1857 on the Euphemia Circuit. Under the ministrations of Rev. Mr. Hawk he associated himself with the Methodist Church ; on removing to London, joined the Queen Street Methodist Church, where he was a member of the Official Board and Class Leader. In Exeter he was one of the pillars of Main Street Church, where for eighteen years in the Christian service he was faithful to his duties as representative on all the Boards of the Church, and since coming to Parkdale he has heen a very efficient worker and is esteemed by all who know him. In March, 1854, he was married to Miss Frances Webber, whom he survives.

CHARLES WILLIAM CHADWICK.

Charles William Chadwick was born in the Township of Artemesia, County of Grey, on October 22nd, 1853, of English parents, who both were Methodists. His paternal grandfather was a manufacturer of silk, and he is distantly connected with the members of the firm of Chadwick & Co., thread and cotton manufacturers. In youth the advantages of obtaining an education were meagre, but after receiving the rudimentary part of it he came to Toronto and took a course at the Normal School and afterwards pursued a course at Collingwood Collegiate Institute ; he also took a special course in mathematics, and shortly afterwards was appointed a Public School Inspector for the town of Forest, a position which he retains at the present time. In connection with his educational office, Mr. Chadwick is District Manager for the Dominion Life Insurance Co. for about one-fifth of the Province of Ontario.

Mr. Chadwick was converted in the year 1872, and immediately connected himself with the Flesherton Methodist Church, after which, on removing to Toronto, he identified himself with Parkdale Methodist Church, where he has occupied positions on the Official and Sabbath School Board, and to-day he is the Sabbath School Secretary, enjoying the respect of the staff as well as the scholars, for he occupies the unique position of being able, and does give the reports of attendance both of

scholars and teachers, classified in sexes, amounts of moneys received, classified, and on anniversary occasions of the School as well, does he present his report without any notes. Mr. Chadwick was married in 1876 to a lady of U.E. Loyalist stock, Miss J. Jacques.

PARLIAMENT STREET CHURCH.

ALEXANDER J. BROWN.

Alexander J. Brown, 297 Carlton Street, Toronto, was born at Williamstown, County of Glengarry, Ont., in 1832, and attended the public school there. He then spent several years with his father learning a carpenter's trade, at which he became fully competent, so that going as he did to the States he obtained many contracts from the New York State Government, chiefly in building bridges and locks on their canals. Mr. Brown, on coming to this city to fulfil a contract in 1880, made up his mind that this should be his home, hence his residence on Carlton Street. He has been a contractor for thirty years, and his business still flourishes.

He was married at Oakville in 1853, to Miss Elizabeth Pearce of Cornwall, England, the Rev. Mr. Wright performing the ceremony. This union was blessed by eight children, one of whom died at the age of eighteen.

Mr. Brown made a decided stand for the Great Master after his fortieth year, at Syracuse, N.Y., under the Rev. U. S. Beebe, and has been an active Christian worker since his decision. He taught in the Sabbath School, was Assistant Superintendent at Hamilton for about three years, and Superintendent at Parliament Street Church here for fourteen years, (retiring in 1896) was a member of the Quarterly Board, and is a member of the Trustee Board of the Parliament Street Church. In the fall of 1896 Mr. Brown was the happy recipient of an illuminated address and gold-headed cane from the officers, teachers and scholars of the Sunday School over which he had so long presided, as a slight token of appreciation of his loving and faithful service rendered to that very important section of the work, for fourteen years.

Mr. Brown is a sterling supporter of Temperance, having belonged in the past to the I.O.G.T., S.O.T. and the Rechabites, in the first named Order having occupied all the official positions.

He is Vice-President of the contractors' section of the Board of Trade, and a member of the A.O.U.W.

It may be noted that Mr. Brown's grandmother, on his father's side, came out in the earliest settlers' days of Canada, at the earnest solicitation of the Rt. Rev. Bishop Macdonell. In 1896 Mr. Brown stood in the very house that his grandmother on his mother's side lived in, over one hundred years before, in Glengarry County.

WILLIAM W. FOX.

It is a pleasure to give this unique record of a man who has been a Christian soldier, a Queen's soldier, and a fire "soldier," a regular Union Jack form of character, if we may use the term. Mr. Fox was born at Quebec in 1848. He came to Toronto with his parents when eighteen months old, and afterwards went to the Public Schools. On beginning work he learned broom-making for six months, but changing his choice of a trade, worked for three years at tinsmithing with Beard & Co. Next he worked as carpenter at Hamilton's Foundry with his brother about two years. Then for A. & S. Nordheimer as piano-packer for five years more. In 1872 he joined the Fire Brigade, resigned in 1874, was re-appointed in 1878, and has stuck to it ever since, and is now foreman at the Yonge St. Fire Hall. In 1888 Mr. Fox first made a noble stand as a professed Christian at Gerrard Street Church under Rev. J. M. Kerr. He has done some teaching for boys, as he has had opportunity (owing to the nature of his calling), as he says he is "a kind of free lance." He has been on the Quarterly Board for five years (1897).

He married Miss Dorothy Cathcart, an Irish lady, about the year 1871, she being an earnest Methodist. They have had three sons and one daughter—who was called to rest.

Mr. Fox is strongly on the side of Temperance, and has not touched liquor or tobacco since he joined the Church.

He is a man of splendid physique, and, therefore, it is no surprise to hear that he has had a natural bent towards military affairs all his life. He went through a course at the Military School, and passed all the examinations. When he left the Q.O.R. he held the post of Sergeant-Major, but by virtue of his certificates could have commanded a regiment if called upon.

Of such men it is hard to speak in fitting terms, but if the Church can only get plenty of them, the cause of muscular Christianity will have no cause to fear for the future.

JOHN SECCOMBE.

John Seccombe was born in the Isle of Alderney in the year 1852, was educated in a private school, and came out to Canada when he was sixteen years of age. He has been all his life a steady worker at the saddlery trade, and for twenty years was with Charles Davison of this city. After this experience Mr. Seccombe started for himself, but, unfortunately, was burned out. He now manages the saddlery and hardware branch, wholesale, of Adams Bros., 176 King St. E. (1897).

Some years ago he married Miss Kelly, of Toronto; they were blessed with nine children, seven of whom survive. Mr. Seccombe was brought up in the Church of England, but joined the Methodists at the age of twenty-six under Rev. Charles Langford, at Woodgreen Tabernacle, and has been a Methodist ever since. He is Assistant Class Leader and also Steward of the Quarterly Board. He helped to start the church on Gerrard St. E., led the choir for six years, and was the first President of the Young People's Society. He has attended Parliament Street Church for the past three years (1897).

In Temperance matters he holds strong views. Mr. Seccombe is Financial Secretary of Home Circle, No. 29, and also a Past Master of L.O.L., 111.

WILLIAM SMITH (deceased).

This man, so faithful to his profession of Christianity, was born in Oxfordshire, England, in the year 1821. He came to Canada with his parents when about eight years of age, and settled in Duke St., Toronto, where his family survivors live to-day. What education he had, he received in the old country, with a little Canadian night school thrown in. His first start out in life was in the bricklaying trade, then he changed a little and served his time at the waggon-building, which was his business through maturer life, till two or three years before his death. Now this business in carried on by his two sons. Mr. Smith married in 1858 Miss Delmore of Toronto, and they were blessed with a family of nine children, all living except two.

He was converted at the old Bay St. Church of the Primitive Methodist denomination, and did a great work as Sunday School teacher and visitor, also as Trustee and member of the Quarterly Board of Parliament St. Methodist Church. Although not making a great many words about it, Mr. Smith was a firm advocate of Temperance. He belonged to the York Pioneers, he having settled here when this place was Little York.

Mr. Smith died on the 2nd January, 1892, as active a Christian man as ever lived, regretted by a large and sorrowing circle of family and friends. Five weeks later his daughter followed him, an estimable young woman who had not been married a great while. Mrs. Smith has been an active and earnest helper in the good work whenever called upon.

ROBERT SELF.

We have often heard that push, pluck and preseverance were three qualities to be much courted by any man who would like to shine in business or religion, or both. Then the subject of this sketch deserves a bright future. Mr. R. H. Self was born in Coleraine, Ireland, educated at the National Schools, but at an early date went to London, England, and there was converted in 1872 under Rev. Dr. Stephenson, of Victoria Park Church. He came out to Canada with his family in 1873, and served five years' apprenticeship to the printing trade at the Methodist Book Room, and has continued at same trade and place ever since.

In 1883 he married Miss E. A. Green, a member of Berkeley St. Church, formerly of West Bromwich, England, which happy union has resulted in several children.

During his twenty-four years of Canadian life he has spent twelve years each, respectively, at Berkeley St. and Parliament St. Churches, and has evidently been a man of deeds as well as words. In the course of the last twenty-five years, Mr. Self has been Sunday School teacher, Class Leader, Treasurer and Librarian of Sunday School. At Berkeley St. he was Sunday School teacher, and a member of the Official Board. At Parliament St. he has been similarly active in the good cause, and has added the offices of Local Preacher and Choir Singer. He was also Secretary of the Epworth League for three seasons.

In Temperance matters Mr. Self takes high ground, and is an out-and-out Prohibitionist. He is also a member of the A.O.U.W.

PERTH AVENUE CHURCH.

WILLIAM JOHN ROBINSON.

William John Robinson was born in Bedford, England, on March 1st, 1859, his parents being William and Sarah Robinson. Mr. Robinson went to school in his native place after leaving it to come to Canada, on his arrival here he secured work with George Townsley at brick-making, after which he became an employee of the Wrought Iron Range Co., where he is at present engaged.

Mr. Robinson, when sixteen years of age, was converted in Bedford during an ordinary service. After conversion he allied himself with the Primitive Methodist Church under the pastorate of Rev. J. Turley. On coming to Toronto Mr. Robinson associated himself with Davenport Methodist Church where he remained for three years, and on leaving transferred his membership to Perth Avenue Methodist Church, where he has filled the following important positions; Trustee, membe Official Quarterly Board, Secretary Sunday School, President of Epworth League. In the year 1876 Mr. Robinson was married to Miss Mary French, of Bedford, England; seven children have been the result of the union, but only six now form the family. Mr. Robinson is a firm believer that the time will come when the flag of Prohibition will wave over the Dominion.

QUEEN STREET EAST CHURCH.

GEORGE ROSSITER.

George Rossiter was born in the City of Bristol, England, in 1849, and attended the Church of England National Schools, and the Friends' School in the same city. He was brought up in the Society of Friends, and after school-days he learned the trade of brushmaking, and worked at the same with his father until the family came to Toronto in 1870, where Mr. Rossiter still follows the same business, his factory being at 10 Pape Avenue.

His parents were both earnest Christians, and Aaron Rossiter, his father, took an active interest in the Friends' Sunday School in Bristol, by teaching an adult class therein, and in politics he was a very active supporter of Mr. W. E. Gladstone. His grandfather was a vigorous supporter of the Wesleyan Methodist cause, and was also a brushmaker by trade. In fact, this has been the family business for about one hundred years.

Mr. Rossiter married in 1873 Miss Davis of this city, the late Rev. Mr. Harris performing the ceremony, and by this union there have been three children born, all living, the two sons being engaged in business with their father. Miss Rossiter teaches a class at the Queen East Church Sabbath School, of which the second son is librarian.

Mr. Rossiter received his first religious impressions when very young, thanks to having Christian parents. Since he came to Canada he joined the old Church at Queen Street East, and has been a member thereof for nearly twenty years, and Superintendent of the Sunday School for about eighteen years, having commenced to teach as soon as he joined the Church. He has con-

ducted the choir also for fourteen or fifteen years, and is on the Quarterly and Trustee Boards, and was Treasurer for one year. During the long period of his connection with the Church Mr. Rossiter has seen the cause progress very favorably. When he first assisted in the Sunday School there were about thirty scholars, now the average is one hundred, and the district is by no means thickly populated. He has a life-long record as a Temperance man, and is a non-tobacco user. His father was a member of the United Kingdom Temperance Alliance.

SHERBOURNE STREET CHURCH.

CHARLES CANNIFF JAMES.

Chas. Canniff James, son of Charles and Ellen Canniff James, was born in Napanee in theyear 1863, of Canadian parents. Mr. James obtained his education at Napanee High School and at Victoria College, Cobourg, from which institution he graduated B.A. in 1883, and M.A. in 1886. From Jan., 1883, to Jan., 1886, he was engaged as a teacher in the Cobourg Collegiate Institute, when he was appointed Professor of Chemistry in the Agricultural College, Guelph, a position which he filled until 1891. In that year he was appointed Deputy Minister of Agriculture for Ontario, and Secretary of the Ontario Bureau of Industries.

Mr. James was married in January, 1887, to Miss Frances L., daughter of Mr. James Crosson, of Cobourg.

He was connected first with the Methodist Church in Napanee, early in 1879; he then became a member of the Division Street Church. He was afterwards a member of the Church in Guelph, and is now a member of the Sherbourne Street Church.

JEFFREY E. HANSFORD.

Jeffrey E. Hansford, barrister, was born at Melbourne, Province of Quebec, on the 17th November, 1864. He is the son of the Rev. Wm. Hansford, D.D., who came to Canada from Dorsetshire, England, in the year 1854, and was first stationed at Quebec. He was afterwards first governor of Stanstead Wesleyan College, and President of the Montreal Conference. His mother was a daughter of Mr. James Reynar, of Quebec, and sister of Rev. Prof. A. H. Reynar, LL.D., of Victoria College.

Mr. Hansford received his early education at Stanstead Wesleyan College, and later at the Collegiate Institutes of Ontario, and finally at the Toronto University, from which latter institution he received the degree of LL.B. in 1891.

He began the study of law in Ottawa, and completed his law course with Dr. J. J. Maclane, Q.C., of Toronto. Mr. Hansford was called to the Bar in January, 1888, since which time he has successfully practised his profession in Toronto. He was married in 1889 to Frances, eldest daughter of J. W. Henderson, Toronto.

He is an official member of the Sherbourne Street Church, and takes an active part in all church work.

EDWARD KENT SCOLEY.

Edward Kent Scoley is the son of Thomas and Ann Scoley, of Lincolnshire, England, where he was born on the 1st of February, 1841, and came to Canada in the year 1853, with his parents. He has carried on an extensive grocery business in Toronto for the last forty years. Mr. Scoley first became an adherent of the Elm Street Church, but has been a member of Sherbourne Street Church ever since its erection. Mr. Scoley was married in 1866 to Miss Louisa, daughter of Charles Piggott, Esq., of Toronto. Mrs. Scoley and five daughters are members and active workers in the Sherbourne Street Church.

WILLIAM BODDY.

Wm. Boddy is the son of William and Rebecca Boddy, of Toronto, and was born in Alton, Ont., in the year 1851. He received his early education at his birthplace and after having spent his boy hood there, removed to Toronto in 1873, where he has lived since.

His father was a native of County Antrim and his mother of County Enniskillen, Ireland, and both came to this country when young and have been for a long time prominent members of the Methodist Church, the former being Recording Steward and Trustee for many years.

The subject of this sketch was first connected with the Methodist Church in Alton, and on coming to Toronto became a member of the Metropolitan Church, where he was connected with the choir for several years.

In 1886 he became a member of the Sherbourne Street Church. Mr. Boddy was married in 1887 to Miss Emily, daughter of Mr. Charles Sculley, of Toronto. Mrs. Boddy and her two boys are also members of the Sherbourne Street Church.

JOHN COUTTS.

John Coutts is the son of Robert and Jane Coutts, of Pickering Township, where he was born. His parents were Scotch, and came to Canada in the year 1832, settling in Pickering Township.

Mr. Coutts received his education in his native township, where he remained until he was twenty-one years of age. He began the battle of life as a farmer in the Township of Mariposa, where he continued for five years and then returned to the old homestead. His next venture was in the Township of Thorold, where he carried on farming for six years, and then embarked in the grocery business in Dunnville, where he successfully carried on business for fourteen years. In 1890 he came to Toronto, and has been engaged in the grocery business since. Mr. Coutts was first connected with the Methodist Church in Mariposa in 1863, was Superintendent of the Sabbath School in Thorold and Class Leader in Dunnville, and is actively connected with mission work in the city, visiting the hospitals and the sick. Mr. Coutts was married in 1863 to Miss Rebecca, daughter of John Sillesky, of Lockport, N.Y.

GEORGINA FIELD.

Georgina Field was first married to the late John Edward Field, of Toronto, formerly of England, and was born in the vicinity of Toronto. Her parents, Samuel and Caroline Clifford, were born in Gloucester, England, and after coming to Canada in 1851 located near the Don Mills, where Miss Field spent her girlhood. Miss Field received her early religious instruction in the Methodist Church at the Don Mills, where she was a pupil in the Sabbath School, and where she afterwards taught Sabbath School for several years. She became a member of the Elm Street Church, and later of Sherbourne. On June 25, 1885, she was married by the Rev. S. J. Hunter in Sherbourne Street Church, which happy union has been blessed with three girls, Winnie, Carrie and Mary, all pupils of the Sherbourne Sabbath School. Mr. Field is at present a member of Sherbourne Street Church.

JOHN JACOB ISAACS.

John Jacob Isaacs, son of Arthur and Rebecca Isaacs, of Antigua Island, was born in English Harbor, Antigua Island, in the year 1822. Mr. Isaacs was educated and spent his boyhood on the island of Antigua and came to Toronto on the 19th of August, 1856, and has been connected with Brown Bros., bookbinders and stationers for the last 34 years. Mr. Isaacs was a member of Ebenezer Methodist Chapel, St. John, Antigua. On his arrival in Toronto he connected himself with Richmond Street Church when he became a member of James Patton's Bible Class. Subsequently he became a member of Queen Street Church and later of Adelaide Street Church. He was also a member of the Metropolitan Church for several years and for the last twelve years has been a member of Sherbourne Street Church. Mr. Isaacs was married on the 15th May, 1848, to Miss Elizabeth, daughter of Thomas A. Benjamin, of Antigua. Mrs. Isaacs is a member of the Sherbourne Street Church and for many years has been a Sabbath School teacher and Class Leader, and has taken an active part in many Christian enterprises.

J. HALES.

J. Hales has practised his profession in the city some years, and at present is one of the firm of Mills, Mills & Hales. Mr. Hales first became a member of the Methodist Church at Newton and later

of Sydenham Street Church, Kingston, and in the fall of 1888 became a member of Sherbourne Street Church. Mr. Hales is an energetic Church and Sabbath School worker and has been actively identified with the work ever since coming to the city. He was teacher in the Sabbath School, President of the Epworth League, Leader of the Young Men's Bible Class, Secretary-Treasurer and President of the Toronto Young People's Methodist Union, Chairman of the Decorating Committee of the Epworth League, and Secretary of the Toronto Class Leaders' Association. Mr. Hales was married Dec. 3rd, 1893, to Miss Marian, daughter of Mr. Edward R. Scoley, of Toronto. Mrs. Hales is a member of the Sherbourne Street Church and was Superintendent of the Junior Epworth League for two years, Secretary of the Sherbourne Street branch of the Woman's Society and is now Secretary of the Toronto Conference Branch of the Woman's Missionary Society.

W. F. CHAPMAN.

W. F. Chapman, Inspector of Public Schools, Toronto, was born in Norwich, Ont., November 25th, 1852, his father being a Methodist minister from Cornwall, Eng., and his mother a Canadian.

Before the age of three he was left an orphan without either brother or sister and found a home with his grandfather the late Thomas Williams, of St. Thomas.

Mr. Chapman received his early education at St. Thomas Grammar School. He entered the Normal School at the age of seventeen, and with the qualifications of a first-class certificate began teaching before he was nineteen years old. As a teacher Mr. Chapman has held many important positions—assistant master of the County Model School, Berlin; principal of the Public School, Waterloo; assistant master, Berlin High School; assistant master Wellesley School, Toronto; principal of the Dovercourt School, Toronto; principal of Niagara Street School and Inspector.

Mr. Chapman's qualifications as a teacher are of the highest, namely, 2nd A., 1st B., 1st A., and a specialist in English obtained at the University examinations in 1891. He also has a certificate, Grade B, from the Ontario School of Art, and an elementary certificate from the Tonic Sol-fa College, London, England. Mr. Chapman is exceedingly popular with the teachers and inspectors and is a painstaking and efficient inspector. He was elected president of the Inspector's Department of the Ontario Educational Association. He was also President of the Toronto Teachers' Association.

Mr. Chapman has been a prominent member of the Methodist Church since the year 1879. While engaged as teacher in the Town of Waterloo he was an active member in the Methodist church and leader of the choir. Mr. Chapman has been prominently connected with the Sherbourne Street Church for several years, and is at present Treasurer of the Superannuated Ministers' Fund and a member of the Quarterly Official Board.

WILLIAM STREET.

William Street, manager of the Moss Park Rink, was born at York Mills, in the County of York, in 1846. Mr. Street was a son of William and Eliza Street, of the same place.

Mr. Street became a member of the Methodist Church at Newton Brook, at the age of fourteen. Mr. Street moved to Caledon, where he became a member of the Charleston Methodist Church, and after several years moved to Richmond Hill and later to Purpleville, and in the two latter places was actively engaged in church work. In Purpleville he was assistant superintendent of the Sabbath School. Mr. Street came to Toronto in 1887, and became a member of the Sherbourne Street Church.

Mr. Street was married in 1869 to Miss Thomas, daughter of Richard and Charlotte Thomas, of Temperanceville, prominent members in the Primitive Methodist Church, Mr. Thomas being a local preacher. Mrs. Street and family all belong to Sherbourne Street Church.

WILLIAM MIDFORD.

William Midford, son of William and Thirza Midford, was born in Cheshire, England, and came to this country with his parents and located in Toronto, where he remained four years, and then settled in Teeswater, in the County of Bruce.

Mr. Midford's grandfather was a younger son of the ancient family of Midfords, of Mid-

ford Castle, Northumberland, England, and his father was a personal friend of the Rev. John Hunt, of Fiji fame. His parents had the privilege of listening in their earlier days to the preachings of John Wesley. They were members of the Elm Street Church in this city until they moved to the city of Ottawa, where the father died, in 1868, and the mother died at Teeswater on the 20th day of July, 1897, and was interred at Ottawa.

The first Methodist Church in Teeswater was formed by the members in the house of Mr. M. Hadwen, brother-in-law of Mr. Midford, one of which members was Mr. Hadwen.

Mr. Midford was for twenty years organist in the Methodist Church at Teeswater, was also a trustee and a teacher in the Sabbath School for many years, and contributed largely towards the building of the church.

Mr. Midford was married to Miss Knowlys, daughter Mr. C. E. Knowlys, of Heysham Tower, Lancashire, and of Clayton Villa, Bristol, England. Mrs. Midford became a member of the Teeswater Methodist Church shortly after her marriage, and is at present a member of the Sherbourne Street Church, the whole family also being members there. Mr. Midford is employed in the Methodist Book Room in Toronto.

THOS. HENDERSON.

Thos Henderson was born February 27th, 1853, in Vaughan Township, York County, his father being Robert Henderson, Esq., who emigrated from Tyrone, Ireland, to Canada, about the year 1847.

Dr. Henderson's education was obtained at the public schools and the Collingwood Collegiate Institute. After leaving school he became a public school teacher, following that profession for nine years. During part of that period he was head master of Alliston Public School.

In 1881 Dr. Henderson entered upon the study of his chosen profession of dentistry, and in 1883 he took his degree of L.D.S., standing first in his classes and winning the gold medal. In 1889 he took the degree of D.D.S. from Toronto University, and that of M.D.S. in 1891.

While residing in Alliston Dr. Henderson took an active part in church work, being Financial Secretary and Superintendent of the Sabbath School, but since his removal to Toronto his practice has occupied so much of his time that he has been prevented engaging in church work as actively as before. Dr. Henderson is at present connected with Sherbourne Street Church.

MRS. E. J. CHARLTON.

Mrs. E. J. Charlton, wife of police constable John A. Charlton, was born in the Township of Hope, County of Durham, Ont.

Mrs. Charlton is a daughter of Henry and Jane Hoar, residents of the same county and prominent members of the Bible Christian Branch of the Methodist Church until the Union. Mrs. Charlton received her early religious teachings at Bethesda, Township of Darlington, where she was a member for many years, ten of which she was Organist of the Church and Sabbath School teacher. Mrs. Charlton is a member of the Sherbourne Street Church.

Mr. Charlton is a son of the Emerald Isle, having been born in the North of Ireland among the beautiful hills of Tyrone. He is a son of Robert and Mary Charlton, of Ireland, who came to Canada in 1880.

Mr. Charlton has been for many years a most efficient officer on the police force of Toronto. He is a loyal supporter of the Orange Order and a member of Sherbourne Street Church.

CHARLES J. C. O. HASTINGS.

Charles J. C. O. Hastings was born in Whitchurch Township, in the County of York. His parents were Methodists and his early life was spent upon the farm. He received his education in Markham High School and Hamilton Collegiate Institute. Then he entered the drug business and for seven years kept a drug store on Queen Street East, in conjunction with his brother, Dr. A. O. Hastings. He then studied medicine in Toronto College and graduated therefrom in 1885 with the degree of M.D., C.M. He took a course in the following year in the Old Country, in St. Thomas'

Hospital, London; in the Royal Infirmary of Edinburgh, and graduated as Licentiate of King and Queen's College of Physicians in Dublin. He then returned to Toronto, and has practiced his profession here since that time, residing now on the corner of Wellesley Street and Rose Avenue. In 1885 he was Public Vaccinator during the time of the small-pox epidemic, he at that time being in charge of the City Health Office during Dr. Canniff's absence.

His professional duties are heavy as he has one of the largest practices in Toronto, and his conscientious performance of them, combined with his knowledge and skill, have combined to gain him confidence wherever he goes.

He accepted evangelical Christianity in the Baptist Church near his native place, under the preaching of Rev. J. D. Moore, now an Evangelist. He subsequently united with Methodism—his parents' denomination—and for awhile attended the Metropolitan Church, afterwards joining Berkeley, where he attended for six years. In 1887 he removed to Sherbourne Street Church and has since that time worshipped there.

In 1890 he wedded Miss Alie Hatch, daughter of Richard Hatch, the hardware merchant who was then in business at the corner of Adelaide and Yonge Streets.

One of his brothers is an ordained Methodist preacher, and his brother-in-law, Rev. John Dobson, is a divine in the M. E. Church of the United States.

ROBERT H. HENDERSON.

Robert H. Henderson, L.D.S. and D.D.S., is the son of Robert and Frances Henderson of Artemisia Township, County of Grey, Ont., and first saw the light of day in the old homestead on the 1st April, 1860, where he also spent the first seventeen years of his life.

He received his education in his native county and entered the teaching profession in the year 1880 at Alliston, where he remained three years, after which he entered the employment of the Dominion Bank, in which he remained two years, one year at Napanee and one year at Uxbridge.

His next venture was with the C.P.R. Company, in whose employment he remained four years.

Mr. Henderson next turned his attention to Insurance and for six years was connected with the Travelers' Insurance Company of Hartford, Connecticut, two of which he acted as Superintendent between Toronto and British Columbia.

In 1894 Mr. Henderson entered the Dental College of Toronto and received his L.D.S. in 1896. He also received his degree of D.D.S. from Toronto and Trinity University, being an honorary graduate of the latter. He commenced the practice of his profession at Toronto Junction, but is now practicing in the City of Toronto.

Mr. Henderson first connected himself with the Methodist Church in Alliston and is at present a member of Sherbourne Street Church, Toronto. He is a member of the Royal Templars and a member of the Independent Order of Oddfellows.

STEPHEN P. DORLAND.

Stephen P. Dorland was the son of James Dorland of Prince Edward County and a descendant of a U. E. L. family who were among the early settlers of Adolphustown, on the Bay of Quinte, the home of Methodism in Canada. Mr. Dorland was converted when 30 years of age at the old historic Ebenezer camp grounds, near Newbury, in the vicinity of Kingston, and during the remainder of his life did yeoman service for his Master, holding the important positions of Local Preacher, Class Leader, Trustee and Sabbath School Superintendent, all of which positions he filled with credit to himself and profit to the Church. He was a most liberal giver to the cause of Christianity, donating a tenth of his income for that purpose.

He removed to the Town of Owen Sound where, on the 5th of September, 1892, he died as he had lived, an honored member of the Methodist Church.

Mr. Dorland was married in 1861 to Miss Charlotte, daughter of the late Wm. Carson, Esq., of Prince Edward County.

Mrs. Dorland is one of the descendants of an old and prominent Methodist family of the third generation, her father being a Class Leader and active church worker for many years and his house was for a quarter of a century the home of the pioneer ministers of all denominations. She first connected herself with the Methodist Church in Picton, under the pastorate of the Rev. W. McFadden, was afterwards a member of the Meohodist Church in Owen Sound, and for the past four years has been a member of the Sherbourne Street Church in Toronto.

Mrs. Dorland is also the descendant of a U. E. L. family.

WILLIAM WILSON.

The late Mr. Wm. Wilson was the son of William and Elizabeth Wilson of Belfast, Ireland, and was born in Dungannon in the "Emerald Isle."

He was an active church worker, a Class Leader and Local Preacher for many years. Mrs. Wilson, wife of the subject of this sketch, was the daughter of John and Mary Lee of Dungannon, Ireland, and came to this country with her family of three boys and two girls in 1887 and located in Toronto. She first joined the Metropolitan Church under the Rev. Dr. Potts, and was for a short time a member of Berkeley Street Church, and at present is a member of Sherbourne Street Church. Mrs. Wilson is one of the Church workers, is a member of the Pastor's class, a member of the W.C.T.U., a member of the Chosen Friends and also treasurer of the society and on several committees in connection with the W.C.T.U work.

SIMPSON AVENUE CHURCH.

W. D. FITZPATRICK (deceased).

That Bible religion is calculated to give true consolation and lasting pleasure to its possessors in every stage of life, and a glorious hope in death, has been abundantly proved in all ages of the Christian Church. Experimental religion—the love of God shed abroad in the heart by the Holy Ghost, producing love to God and love to all mankind, obedience to God's laws, a love for His Holy word and ordinances, a zeal to promote the honor and glory of God, and a yearning pity for those who are living in sin—all these are manifested in the conduct of all who embrace the religion of the Gospel of Christ, and such, we are led to believe, was the experience of the late W. D. Fitzpatrick, who was born in East York on September 5th, 1833.

After passing through the public school, Mr. Fitzpatrick entered the Normal School, Toronto, and secured a first-class certificate before he had reached the age of nineteen. He then began teaching school, and for more than twenty-five years he made himself felt for good upon the minds and hearts of his pupils. Hundreds in Scarboro, and many who have gone elsewhere, can testify to his ability as a teacher and to his manly and noble Christian character, and through them he is still speaking.

In 1852 Mr. Fitzpatrick was converted during a revival meeting held by the late Rev. Dr. Edgar. Soon after his conversion he was appointed a Local Preacher. Being a great reader and earnest student, he kept himself abreast of the times. He was a very effective preacher. His discourses were weighty and accompanied with the Divine influence. He felt the power of the Gospel on his own soul, and his hearers have often been softened and quickened under his preaching. He had a true idea of prayer, and when pouring out his soul unto God one was impressed with his childlike trust and earnestness of appeal.

On April 21st, 1859, Mr. Fitzpatrick was married to Miss Maggie Richardson. Two sons and one daughter graced their home and brought sunshine to their hearts. The sometime pastor of Hope Methodist Church, Rev. J. D. Fitzpatrick, is one of the sons, the elder son, George, having died about the same time as his father, only five weeks intervening between their time of departure; thus Mrs. Fitzpatrick and her daughter Ella have been called upon to sustain a very heavy loss.—(Communicated Ed.)

GEORGE W. FITZPATRICK (deceased).

George W. Fitzpatrick was born at Lamaroux, in Scarboro', Ontario, July 23rd, 1864, and departed this life March 15th, 1897.

Endowed with good native ability and having received a good English and commercial education, Mr. Fitzpatrick was bound to succeed in life. Coming to the city, he secured employment with the large firm of G. P. MaGann as book-keeper, a position he held up to the time of his death. Great regret was felt by his employer when he heard of George's death, the high estimation in which he held him being expressed in his question, "Where shall I be able to get another like him?"

Surrounded in the home with blessed religious influences, George grew up to be a good man, but believed in the new birth. After being "born again," he united with the church at Meadowvale, and afterwards with Simpson Avenue Church, where he was a valued worker for seven years. As a Christian, George was humble, sincere and teachable, always ready to tell of the love of God in Christ Jesus, this being the joy and delight of his soul. His attachment to the cause of God was strong and invariable. The peace and prosperity of the Church of God he sought and promoted. He possessed a charitable disposition and exemplified it in his gifts. He was a strict observer of the Sabbath, and particularly careful not to speak evil of any one. He loved God's house, and consequently he was constant in his attendance on the means of grace. Sincerity and steadiness were strong traits in his character.

As a public man, Mr. Fitzpatrick was much esteemed and his word was regarded, for he endeavored to exemplify to the world that he was a true representative of Jesus-Christ. The sick and afflicted lay very near to his heart, and for them, as well as for all who were in distress, he had deep sympathy, hence he "wept with those who wept" and "rejoiced with those who rejoiced.' His prudence, judgment and affectionate manner made him a peer among his fellows.

In connection with his work in Simpson Avenue Church, Mr. Fitzpatrick was a leader in all the departments of the work, whether as Recording Steward, Sabbath School Superintendent, President of the Epworth League of Christian Endeavor, his counsel was always sought after and always cheerfully given. His heart was filled with the missionary spirit, and he devoted his energy, talents and time to the development of such a spirit among all classes of the church. He was not only theoretical but practical, and whenever a contribution was asked for, he was always ready with his offering. The Christian Endeavor Union and the Young Men's Christian Association of Toronto found in him a valued and efficient helper. In his departure the church of his choice loses a leader and an earnest advocate and worker; the Rev. John D. Fitzpatrick, pastor of Hope Methodist Church, and Miss Ella Fitzpatrick, an efficient worker for Christ, a brother; and the widowed mother a son indeed; but there is good reason to hope that he has gone now to possess a better inheritance.

There, clothed in white, and crowned with sparkling gems,
Thou drink'st full draughts from those celestial streams,
Which from the eternal throne forever flow,
Diffusing life and joy where'er they go.
There may we meet thee, soon again, to prove
The sacred joys of friendship and of love,
To see thy glory, share thy bright abode,
And sing, with thee, the praises of our God.

(Communicated. Ed.)

JAMES T. BRYAN.

James T. Bryan, of 87 Tiverton Ave., was born at Birr or Parsonstown, King's Co., Ireland, in February, 1862, and attended the Church of Ireland Parochial Schools. He started to work in a brewery first of all, at which he remained four years. Then he went to Liverpool, England, and worked about a year in bottling vaults, after which he returned to Ireland and worked on a friend's farm for two years, next coming out to Brantford, Ont., in May 1883, and shortly after he settled in

Toronto, where he has worked at the building trade, breweries, driver of grocery waggon, also as teamster. After somerather hard experiences, in 1895 he settled down to driving for Mr. Radcliffe, the well-known East End baker, etc. He was married in 1889 at Jarvis Street Baptist Church to Miss A. J. Lasher of this city, which union has been blessed by four children, all living.

Mr. Bryan was converted at the Simpson Avenue Church on November 3rd, 1895, under the ministry of the Rev. T. E. Bartley. He takes an active part in the Sunday School as teacher of the boys' class, is on the Look-out Committee of the Y.P.S.C.E., and belongs to the Male Glee Club. He takes an active part in revival and Cottage Meetings, and any other aggressive work which presents itself for the good cause. Mr. Bryan is a faithful member of L.O.L., 404, and has been a Committeeman.

SAMUEL RIDOUT,

Samuel Ridout, of 81 Tiverton Ave., this city, son of John and Elizabeth Ridout, was born in London, England, in the year 1870, and when one year old came out to Toronto, Ont., with his parents, and in due course went to the Public Schools. Then he served five years' apprenticeship to the tailoring business, afterwards working as journeyman for a few firms, and has now been with the well-known firm of P. Jamieson for one year. Mr. Ridout's father served a long term in the Imperial Amy, fought in the Kaffir war of 1851-52, while his five brothers were all soldiers in the British Army, two of whom went through the Crimean war. Mr. Ridout's mother's brother served in the army also, for nearly 21 years, most of the time in India, dying just a week or two before the expiration of that long term of service. Two of the brothers of the subject of this sketch, were in the first Company of the York Rangers, 12th Battalion. the eldest being a Sergeant therein, and both served their country during the late North-West Rebellion, and wear. the medal in commemoration thereof.

Mr. Ridout was married in 1896 to Miss Stella Dolson of Toronto. Mrs. Ridout was converted in her youth at the Tecumseth St. Baptist Church, and for long attended Jarvis St. Baptist Church and followed that religious sect until some time before her marriage, since when she has joined in with the Methodist cause at Simpson Ave. Her husband professed his conversion also at this latter church, during the ministry of the Rev. T. E. Bartley. Both take warm interest in the good cause. Until her marriage Mrs. Ridout was very actively engaged in the good work under the Baptist Church auspices. Mr. Ridout strongly approves of true Temperance, and is a faithful member of L.O.L. Boyne, No. 73.

WM. LAUGHLEN,

William Laughlen, of 263 Bain Ave., was born at Ernestown, in the County of Addington, on the 29th November, 1835. He is the son of James and Mary Laughlen, the former of whom came to Canada from Pennsylvania, in 1812, with two brothers. They came over by means of an old-fashioned American sleigh, and landed at Kingston, Ont., and after being delayed a week for scrutiny were duly admitted as settlers. Mr. Laughlen, the subject of our sketch, was educated at the Public School and also at Bath Academy, by which preparatory course he was enabled to take out a County Certificate as a duly authorized teacher. After this he attended the Toronto Normal School in 1856-57 and took out a second-class teacher's certificate, on which he taught for years, his last school being at North Princeton, Township of Blenheim, County of Oxford. He then retired and settled in this city in 1883.

Mr. Laughlen took his stand on the Lord's side in his native village at Ernestown in 1850, and taught a Bible Class in Sunday School, and has occupied the position of Superintendant in various places. At his present church, Simpson Ave., he is Class Leader and therefore a member of the Quarterly Board. Mrs. Laughlen is an earnest and efficient worker in the Ladies' Aid Society, and has taught in Sabbath School in bygone days.

This worthy couple were united in marriage at Dumfries, County Brant, on 27th October, 1859, Mrs. Laughlen's maiden name being Miss Sarah J. Shannon. By this happy union there were born seven children, four of whom have since died. Mrs. Laughlen's father took up arms for his country

in 1837. Her brother John attended Victoria University at Cobourg, and did considerable work in preparation for the ministry, into which, however, he did not enter. Mrs. Laughlen's home was always "open house" to any Christian minister who wanted welcome. Mr. Arthur Laughlen, their eldest son, is Superintendant of the Toronto House of Industry, Elm St., and was one of the best stenographers in the city. The second son, John S. Laughlen, is a member of a New York firm of stenographers. The third son, James E., is a pen-and-ink artist of great ability, and also works in water-colors. He has illustrated two works for the Rev. John McDougall, missionary in the North-West Territory.

REV. WM. EDWARD HASSARD, B.A.

The young and energetic pastor of Simpson Avenue Methodist Church of this city, (1898), was born at Collings Bay, near Kingston, Ont., on Aug. 14th, 1868. He is a son of a worthy minister of the same denomination, Rev. Richard Hassard, who, after 35 years of long and faithful service as a Christian pastor, has received the merited reward of superannuation, and with his wife, Mrs. Mary A. Hassard, have taken up their residence in Orangeville, Ont. The father of the Rev. W. E. Hassard was born in the north of Ireland, and his grandfather was a member of the Church of England. The subject of this sketch was educated at the public schools, and thence went to the High School at Port Perry, thence to Bowmanville High School, from thence matriculating into Toronto University. From this noted institution he procured a transfer to Victoria University, Cobourg, graduating B.A. in 1890.

If the law of heredity holds good, then we may say that Rev. W. E. Hassard was born to be a minister of the Gospel, being the son of one of such high calling, and having the example ever before him of pious and godly parents. At six years of age his name was on the church roll, and at age 15 we find him teaching in Sabbath School. He preached his first sermon (as Local Preacher) at the age of 17, in the Township of Cartwright, and we understand he "did exceedingly fear and quake." On the 13th September, 1893, at Ancaster, Ont., Mr. Hassard married Miss Florence A. Shaver, daughter of Mr. Jacob A. Shaver, of Ancaster. Mrs. Hassard's parents take a very active interest in all matters concerning the welfare of the church in their district, and are the mainstay of the Bethesda Church near Ancaster, and their house is the "welcome home" to any faithful Christian minister. Mrs. Hassard was the organist of Bethesda for a long period, and her father choir leader for years. Mrs. Hassard was educated at the Wesleyan Ladies' College, Hamilton, and took diplomas in music and oil painting. The Rev. W. E. Hassard entered the ministry in 1890 under the Chairmanship of Rev. Dr. Barrass and the Rev. Geo. W. Hewett, B.A., Superintendent of the Greenwood Circuit, Township of Pickering. The second year he served at Newtonbrook under the Rev. G. K. Adams, and the third and last year as probationer he was sent to be Superintendent of the Bruce Mines Missions in Algoma, and was specially ordained for that work in Parliament Street Church under Rev. G. Bishop. His efforts in this somewhat arduous mission were much appreciated and met with great success. For the last three years before coming to Toronto, Mr. Hassard was on the Avening Circuit in Collingwood District, and here again he had the satisfaction of seeing his work crowned with a great measure of success.

JAMES ALEX PINKERTON.

James A. Pinkerton was born at Carrickfergus in the North of Ireland, and attended the National Schools there. He then served an apprenticeship of five years' duration to John Rowan & Sons, engineers, etc., at Belfast. He came to Canada with his parents in 1881 and worked for E. & C. Gurney, and then went to another well-known firm, W. & J. G. Greey's at the foot of Church Street, where he worked as machinist for about fifteen years. He was married in 1884 to Miss Draisey of this city.

Mr. Pinkerton was converted in 1879 at Belfast, Ireland, at the Presbyterian Church, and when he came to Canada he first attended the College Street Presbyterian Church, but he cast in his lot with the Methodists after he became a benedict, at the Old Richmond Street Church,

then for a time at Queen Street West Church. Then, moving east of the Don, they joined in with the Wood-Green members until Simpson Avenue Church was opened, where they have attended ever since. Mr. Pinkerton always takes an active interest in the work, especially in the Sunday School, and one year since he was appointed Superintendent therein. Since the lamented death of the late Geo. Fitzpatrick, however, he has acted as Superintendent. He is a member of the Quarterly Board and also Church Steward, and has lately become a member of the Trustee Board. He holds very strong and radical views on the Temperance question, and would give a most decided vote for Prohibition. He belongs to the Independent Order of Good Templars, and has held office therein. Mr Pinkerton is also a member of the I.O.F., and has been C.R., P.C.R., and Court Deputy of Court East Toronto. He is also a member of the A.O.F.

THOMAS BARKER.

Thomas Barker was born at Todmorden in the County of York, Ont., in 1853, his father, John Barker, having been born at Todmorden, Yorkshire, England, and his mother, Isabella Barker, in Scotland. Mr. Thos. Barker received his education at the Public School of his native village, and was then apprenticed to the paper manufacturing business with the old firm of Taylor Bros., at Don Mills, Todmorden. He stayed with this firm off and on for 25 years, and during his period of service was advanced successively to be foreman, shipper and city traveller for the firm. He was married in 1874 to Miss Ellen Pedlar, of Devonshire, England. Mrs. Barker takes an active interest in the work of the Ladies' Societies of the Simpson Avenue Church. Mr. Barker was converted at nineteen years of age in the Don Mills Methodist Church under the Rev. J. F. Ockley. He taught in the Sunday School for some time, and was also Superintendent of the same, both together making a period of fifteen years' service. He also served on the Quarterly and Trustee Board. When he came to the city he and his family attended King Street East Church, and he assisted in the Sunday School, of which he was first Assistant Superintendent, and then Superintendent, Choir Singer, and on the Trustee Board. On changing his residence to First Avenue, he joined the Simpson Avenue Church, where he has assisted in the Choir and Sunday School.

Mr. Barker is a straight Temperance man, and a member of the Royal Templars of Temperance, of which Order he has been Recording and Financial Secretary. He once belonged to the I.O.G.T.

JOHN WILLIS.

John Willis was born in County Wexford, Ireland, on the 25th July, 1852, and educated at the Model School. At nineteen years of age he joined the Royal Irish Constabulary at Dublin, in which force he served four years, one year each in Lakes of Killarney District and Valentia Island. He came to Canada with his wife in 1878 and stayed at Newcastle, Ont., for awhile, afterwards "moving on" to Toronto where he joined the police force, and accomplished twenty years of faithful service therein on the first of April, 1899. He bears a clean record right through, as there was never a mark against him either in Ireland or Toronto. He is now a Sergeant at No. 4 Station. Previously to his promotion, for six years he was officer of the Toronto branch of the Royal Humane Society, securing convictions in many cases of cruelty to dumb animals. The Sergeant was married in 1876 to Miss Ella Langford, of County Kerry, Ireland. Mrs. Willis is a very active worker in the Simpson Avenue Church as Sunday School Teacher and Choir Singer for some years past, Organist of the Y.P. S.C.E., and has held other offices.

Sergeant Willis joined the Methodist Church at Gerrard Street East in the time of the Rev. Mr. Mattheson, and he and his family were members there for 16 years. He was on the Quarterly Board of that Church. Owing to the nature of his duties on the Police force, he cannot do all he would like to do for the advancement of the good work, but it gets his hearty support. He is strictly on the side of Temperance, though he never signed a pledge. The Sergeant was an active Orangemen in Ireland, but has not seen fit to participate in the work of that Order in Canada.

ALEX. J. BARKER.

Alexander J. Barker was born at Don Mills, near Toronto, Ont., in 1870 and attended No. 7 Public School of York Township. After school days he served a five years' apprenticeship to the paper-making trade as a paper machinist in the widely-known mills of Taylor Bros., Todmorden. After thus qualifying himself he stayed on with the firm for another period of five or six years, part of which time he was foreman of the paper-bag department. Since leaving this firm Mr. Barker has been in the employ of another well-known firm for about two years, namely, that of Kilgour Bros., paper-bag manufacturers, Wellington Street West, as foreman in a similar department as at the previous firm. In matters of a religious nature Mr. Barker has had the beneficial influence of good family environment in his early days, his parents setting their children a good example in living a practical Christian life day by day. He publicly professed Christianity about 1885 at the Don Mills Church during the ministry of the Rev. R. McKee, and engaged in Sunday School teaching, and was also Assistant Secretary and Librarian of that school, was also a member of the Choir and of the Quarterly Board. He has attended Simpson Avenue since 1894, and has rendered assistance to the Choir of that Church. Mr. Barker is a determined supporter of the Temperance cause, and formerly belonged to the R.T. of T. and I.O.G.T., having held the office of Secretary in the former, and Chaplain in both Orders. He is now a steady member of the A.O.F.

WILLIAM TOWNS.

William Towns, of 46 Badgerow Avenue, was born in Lincolnshire, England, in 1858, and received his education at the National Schools, after which he served five years as apprentice to the trade of blacksmith, and came out to Canada with his parents about the year 1877. After a short time he started to work at his trade at Oakville, Ont., where the family had settled. He has worked in Toronto since 1882, the last few years on his own account at 74 Wellington Street West, where a flourishing horse-shoeing business is done. He was married in 1887 to Miss Boyer of this city, and they have a family of three children. Mr. Towns was converted when he was between thirteen and fourteen years of age, in the Old Land, at a Wesleyan Methodist Church. He takes an active part in the Master's cause at Simpson Avenue Church, by Sunday School teaching, and for four years he conducted the mission on Pape Avenue. Both he and his wife take a warm interest in all matters appertaining to the welfare of the Church to which they belong. Mr. Towns was blessed with good, loyal Christian parents, and he expresses himself as being very thankful that he was surrounded with such influences in his early days, thus being kept from much that was evil, and led into all that made for his good, both for this life and the next. He is an ardent Prohibitionist in Temperance matters, and once took an active part in the I.O.G.T. and Sons of Temperance. He is furthermore a loyal member of the A.O.U.W. and A.O.F. (Communicated. – Ed.)

WILLIAM BLACKBURN.

William Blackburn was born at Coningsby, Lincolnshire, England, in 1840, the son of Elijah and Susan Blackburn. He was educated at the Wesleyan Methodist School in Coningsby, and was brought up to his business of boot and shoe maker, at which he is a past master, and "sticks to his last" He was converted in the Church of his native town, and at nineteen years of age became Exhorter and then Local Preacher. Mr. Blackburn has a banner record as a Sunday School teacher and Superintendent, he having held these honorable positions for forty years straight at the one Methodist School at Coningsby, Lincolnshire. On leaving England, he was the recipient of some very eulogistic addresses, from Church, School, Choir, Pastor, etc., one of which was accompanied by a purse of money. We extract a clause from one address as showing how much he was appreciated. It says :— "We beg your acceptance of this trifle as a small recognition of your valued services rendered for a long series of years in trying to promote everything conducing to the welfare of the Wesleyan Connexion here." Mr. Blackburn was married to Miss Vamplew at the Methodist Church of his

native town on the 9th July, 1873, by which happy union there has been issue, one daughter. Mrs. Blackburn's great-grandfather was a French Huguenot, one of the most wealthy men in the South of France, who suffered terribly at the hands of the Romanists, and had to flee for refuge to Old England, leaving all his wealth and property behind him. On his death-bed he said, "I am very glad, however, I have not left Christ behind me." In the Old Land, Mrs. Blackburn was a teacher in the Sunday School, Choir Singer, and Organist of one of the oldest Baptist Churches in England, to which denomination she belonged till the time she married. On that occasion she was the recipient of handsome gifts and an address stating how highly her services to the Church had been appreciated by all.

ISAAC JOHN RADCLIFFE.

This well-known East-end grocer, of 891-3 Queen Street East, was born at Allanburg, County of Welland, in 1857, the son of Isaac and Mary A. Radcliffe, of that village, and was educated at the Public School there. He first made his stand under Christ's banner at the Riverside Methodist Church, in Buffalo, N.Y., in 1883.

He has been a much-appreciated Class Leader in Simpson Ave. Church, and a member of the Quarterly Board, and he takes a great and active interest in the Young People's Society of Christian Endeavor.

Mr. Radcliffe was married in 1881 to Miss Jessie Barr Wright, of Allanburg. He is a member of Orient Lodge A.F. and A.M., the Royal Arcanum, and also of the Select Knights of Canada.

Mr. Radcliffe has been doing a steadily increasing and prosperous business at the present stand for eight years past, and has recently added the next door store as a butcher department. His first start in life was in a grocery and general store for five years at Allanburg. Then he learnt telegraphy, and worked at this profession for a considerable time, and was made despatcher on the Grand Trunk system at Buffalo, at which post he stayed for five years.

No doubt a good deal of Mr. Radcliffe's success to-day is due to the fact that he stands manfully on the side of religion, of which he is by no means ashamed. This influence dominates all his life and his acts.

THOMAS DAVIS.

This well-known and much respected ice merchant, etc., of Elliot Street, in Toronto, was born their 1839. At seven years of age he accompanied his parents to Owen Sound, and at eleven returned with them to Hamilton where he got most of his schooling, and was there brought up until the close of the Civil War in the States. At this period the family returned to Toronto, and for four years Mr. Davis worked in tobacco factories, after which he settled down over the Don, on Elliot Street, where he has remained for the past twenty-seven years, doing a good business in ice, coal and wood, express, etc.

He married, in Hamilton, Miss Meade of that city, the Rev. Dr. Geddes performing the ceremony. This union has been blessed with twelve children, five of whom are now living. The second daughter, Frances A. Davis, has been a missionary in Rev. Dr. Day's Mission, Liberia, Central Africa, for three years past, and is doing a good work for the Master in that far-off region. She was converted at Wood-Green under the Rev. C. Langford. It was through hearing a lecture on India by the well-known Mrs. Osborn that Miss Frances Davis was led to offer herself as a missionary and she spent seven years in preparation for that noble office.

The eldest daughter was a trained nurse, and succumbed to overwork while on duty in the Dixie Hospital, State of Virginia, none regretting her more than the medical staff there, as well as the invalids, among all of whom she was a great favorite. These ladies were both members of Simpson Ave. Church, to which all the family belong.

Mr. Davis was converted at the age of nineteen in Bethel Church, Hamilton, under the Rev. Mr. Harper, and there helped the work as Sunday School teacher. When the family attended Wood-Green he gave much assistance in Sunday School, Class Leader, Local Preacher, leader of Friday night holiness meeting, and is yet a Trustee of that Church. He takes much interest in Simp-

son Ave. Church cause, and is a Local Preacher and therefore on the Quarterly Board. Mr. Davis took the initiative in establishing the daily noon prayer meeting within the biscuit factory of the well-known Christie, Brown & Co., which has been abundantly blessed to the conversion of many souls, many of whom are in active work for the Master to-day, among them one young man who went to Africa as a missionary, returned to be married, and is now back at his old post prosecuting his work with much happiness and zeal.

Mrs. Davis belongs to the Ladies' Aid Society, and is always ready to help on the good work of her Church.

The father and mother of Mr. Davis (Charles and Mary Davis), ran away from Kentucky in the hard old days, and by the "underground railroad" came to British free soil at Toronto, Ont., where the former was one of the founders of the B.M.E. Church on Chestnut Street. Both were ardent Methodists and great workers.

Mrs. Davis' father belonged to the English Church in Hamilton, and her mother was converted in the Methodist Church.

Mr. Davis carries out, very strictly indeed, his convictions on the Temperance question. He will not serve hotels or saloons with ice, or any place where liquor is used, nor any house of questionable reputation. He once belonged to the Sons of Temperance, and the I.O.G.T., and held all the offices therein.

WM. HOWELL.

William Howell, of 270 Pape Avenue, in this city, was born at Bath, England, in 1860, and attended the Church of England National Schools, after which he worked principally on a dairy farm. He came to Canada with his relations in 1881, and settled in Cobourg for three years, where he worked in the car works. After this he came on to Toronto, where he was engaged at Greey's works, Church and Esplanade Streets, for four years as blacksmith, since then working at the well-known Taylor's Safe Works.

Mr. Howell was married to Miss Loscombe, of Bath, England, in 1880. He also made his stand on the Lord's side at that city, under the preaching of the renowned Church of England Evangelist, the Rev. W. Hay Aitken, who held special services there. When he came to this city he joined Gerrard Street Church under the Rev. Mr. Matheson, but he transferred over to Simpson Avenue about one year after it first opened. He is a teacher in the Sunday School, and a member of the Board of Trustees. He has taken an active interest in the work of the Y.P.S.C.E. and general church work, and is a member of Mr. Blackburn's class. Mr. Howell is a strong Temperance man, and a member of Court Hope, 6504, A.O.F.

ORLANDO GAMMOND.

Orlando Gammond was born near Cooksville, Ont., March 7th, 1855, and received his education at Walkerton Public School, after which he was apprenticed to the printing trade, entering the office of the Bruce *Herald*, and for many years he has been engaged on the staff of the Methodist Book and Publishing House. At Walkerton, Mr. Gammond, when nineteen years of age, saw himself a sinner in God's sight, but just as he was he came to Christ and received pardon for his sins. On coming to Toronto and moving to the east end of the city, and realizing the direct need of a church in his vicinity, Mr. Gammond was one of the valiant few who became the originators of the very spiritual and social cause known as Simpson Avenue Methodist Church, and since its inception, Mr. Gammond has been an active worker in its officiary, Sabbath School, etc. For three years Mr. Gammond was its Sabbath School Superintendent, and has been filling the important position of Treasurer of Trustee Board, and Class Leader. On the 25th December, 1878, Mr. Gammond was married to Margaret A., daughter of Joseph Carbert, one of the early settlers of Brant township, County Bruce. Mrs. Gammond has been a member of Old Richmond, Woodgreen Tabernacle, and Berkeley St. Methodist Churches, and is at present associated with Simpson Avenue, where she is a very active and willing worker.

J. WESLEY ORMEROD.

J. Wesley Ormerod, of 272 Broadview Avenue, Toronto, was born in Scarboro, Ont., in 1855, and educated at the Public School and entered the High School, but had to desist from his studies through ill-health. He worked on his father's farm till he was twenty-four years of age, after which experience he took a farm for himself. During this agricultural career he captured no less than sixteen prizes at ploughing contests. Mr. Ormerod came to Toronto in 1893 and started a flour and feed store at his present address.

In 1883 he married Miss Margaret E. Pearson, of Scarboro. Mrs. Ormerod has taken active interest in the good work in the past as choir singer and Sunday School teacher.

Mr. Ormerod was converted when aged nineteen, at Scarboro, under the ministry of the well-known pastor, Rev. C. O. Johnston. He has been Sunday School Teacher, Bible Class Teacher, Superintendent of the Sunday School, a member of the Quarterly Board, Local Preacher and Trustee, all at Scarboro. He was also Organist for seven years there. His father, the late James Ormerod, took a very active interest in the Scarboro Church work, and was Local Preacher for many years, and was also a veteran of 1837. Mrs. Hannah Ormerod, mother of the subject of this sketch, was likewise a very active and earnest worker for the good cause. Mr. George Pearson, father of Mrs. Ormerod, was a Local Preacher, and took a great and warm interest in the noble work.

Mr. J. Wesley Ormerod is a very strong supporter of the Temperance cause, and has yet the first glass of liquor, pipe, or cigar to drink or smoke. He joined the Sons of Temperance when but twelve years of age, and still carries out the precepts of the Order.

TRINITY CHURCH.

WILLIAM EDWARDS.

William Edwards was born in the County of Norfolk, England, May 4th, 1818, and came to Toronto in June, 1836. From there he went to Cobourg, where he remained for six months, returning to the former city on the last day of the same year, and has resided there since then. Up to the year 1858 Mr. Edwards was engaged in mercantile pursuits, and in the year just named accepted the position of Secretary-Treasurer of the Board of Arts and Manufactures of Upper Canada, and for five years was editor of the Board's monthly journal. Mr. Edwards held his position until Confederation, when he accepted an offer made by the Hon. John Carling to become Secretary of Agriculture and Public Works. The Agricultural and Immigration Departments were subsequently organized into a separate department, while Mr. Edwards retained the secretaryship of Public Works, and holds it at present (1899).

Until the year 1840 Mr. Edwards was connected with the Anglican Church, but in the year just named, when Dr. Matthew Richey and Dr. Joseph Stinson were the pastors of the old George Street British Wesleyan Methodist Church, Mr. Edwards became a member of that denomination. He was for some time a member of the choir of this church, when it was under the leadership of Mr. John Baxter, with his son, the late Alderman Baxter, as one of the tenor singers. For some years Mr. Edwards was a member of Mr. Rogers' class, at the residence of "Sister Tayler," on Richmond Street, and subsequently in classes conducted by Jame Price, John Sterling and various pastors. He continued his membership from George Street Church to Richmond Street, and in the latter he held the office for various terms of Secretary to the Circuit Missionary and Sunday School Committee. He was Steward of the Poor Fund, Secretary of the Trust Board and of the Elders' meeting, as well as Recording and Pew Steward.

When the Richmond Street Church property was sold to the Methodist Book and Publishing Company, Mr. Edwards transferred his membership to the Metropolitan Church, where he remained for some years, then, owing to his change of residence, he became a member of Trinity congregation, to whom the pastor at that time was the Rev. J. F. Ockley.

Mr. Edwards' eldest son, the late Rev. W. W. Edwards, who died June 8th, 1893, was ordained to the Methodist ministry by the Rev. W. Morley Punshon in the St. James Street Church, Montreal in the year 1871. His youngest son, the Rev. Charles Edwards, was ordained and installed pastor of Franklin Avenue Presbyterian Church, Brooklyn, N.Y., in the year 1892. Mr. Edwards' second son, A. C. Edwards, was the General Manager of the London Guarantee and Accident Company in the United States He died in Chicago February 11th, 1894, after but four days' illness. Mr. J. J. Edwards, the third son, has been in the Ontario Department of Public Works since 1869, and now (1899) is Departmental Accountant and Law Clerk.

Mr. George Edwards, the fourth son, is a Chartered Accountant, and has twice been President of the Association of Accountants of Ontario.

REV. G. M. BROWN.

George Martin Brown is the descendant of an old English Methodist family. His grandfather, Robert Spoor, was one of the trustees of Wesley's Orphan House before the death of the apostle of Methodism. His parents were old residents of Newcastle and faithful adherents of the Methodist society there.

In 1846 they removed to Canada and settled in Toronto, and commenced the business now carried on by the Brown Brothers Company.

The subject of our sketch was converted early in life in the Old Richmond Street Church, and received there as a member when only thirteen years of age. When Elm Street Church was built he removed there to worship. When a young man, and previous to his decision to study for the ministry, he spent a year in the old country, and also a winter in the Bahama Islands. His travels gave him wider opportunities to study human nature, and the liberal views and the wide charity that are the distinguishing attributes of his character are in no small measure due to the experience gained in viewing other lands.

In the year 1862, at the Wesleyan Conference, he was received as a probationer for the ministry, and four years afterwards he was formally ordained. Since which time he has continued uninterruptedly to labor on circuit work.

His brother, Thomas Brown, the eldest of the family, was one of the promoters of the building of the first Elm Street Church. He there became Superintendent of the Sunday School, the Recording Steward of the Church and in the subsequent years he led a class. He died in 1867 when only thirty-nine years of age.

In the first day of the year 1867, the Rev. Mr. Brown wedded Miss Mary Lowes, daughter of Mr. Isaac Lowes, of the Township of Chinguacousy, afterwards of the Town of Brampton.

Margaret Wilkinson, the mother of Mrs. Brown, was a daughter of Mr. John Wilkinson, one of the first settlers in the County of Peel. His farm was located near the Town of Brampton.

Mr. Brown is a preacher of the old stamp. His fine open and unreserved countenance and the manly frankness of his manners immediately engages the confidence of his hearers. He stands above the medium height and wears a full beard, now slowly turning grey. His life has been one long evangelical endeavor, and as already previously told, his open air addresses first established a feeble movement of Methodism in Brockton, which although doomed for many years to die away, was yet to spring phœnix-like from its ashes, at length bearing full fruition of the seed sown with great temerity and solicitude.

A. F. ANDREWS.

A. F. Andrews and his wife have been members of Trinity Church since its inception. Mr. Andrews is of English birth. His home was in lovely Kent, where he was born in 1849. His mother died when he was a child, and he was brought up by his maternal grandmother, awoman of exceptional Christian character.

Mr. Andrews came to Toronto in 1870. He was then a young man of 20 years. He attended old Alice Street Church for a time, then united with Carlton Street Chuch, where he remained in membership for eight years, taking active interest in the Sunday School work.

Mr. Andrews was married on the 10th of June, 1876, to Jennie, daughter of Robert Henning.

Change of residence to the north-west part of the city brought Mr. Andrews and his family to Trinity Church, and they were admitted into membership by Rev. Dr. Johnston. Mr. Andrews has always shown active sympathy with church work. He is Secretary of the Sunday Morning Class.

Mrs. Andrews was for many years a scholar in Alice Street Sunday School. She afterwards taught in the Carlton Street Sunday School, and received adult baptism from Rev. Dr. Potts at Central Church. She is a member of the Trinity Ladies' Aid, and contributes liberally in interest and support to the social work of the Church.

Mr. and Mrs. Andrews have four children—Fred C. Andrews and Robert Henning Andrews, both young business men and both members of Trinity Church; and Eva C. Andrews and Grace Page Andrews, scholars in Trinity Sunday School, 1897.

C. G. HARRIS.

Clement G. Harris is one of the oldest Methodists, as well as one of the pioneers of Toronto. Mr. Harris was born in London, Eng., in 1830. In 1832 his parents came to Canada and settled in Thornhill, York County, removing afterwards to the Toronto suburbs (now Rosedale), and finally going into business on Yonge Street. Mr. Harris has distinct memories of the Rebellion of 1837, and recalls seeing Toronto citizens burying their valuables in the North Drive, Rosedale. After eight years on Yonge Street the family returned into East York, where Mr. Harris continued to reside from 1847 to 1889.

During their early residence in Toronto the family attended the Episcopal Methodist Church on Richmond Street, a small wooden building which stood just east of the present Methodist Book Room.

Mr. Harris was thus brought up in the Methodist Church, and during his fifty years' residence in East York helped to build several churches, while he also assisted in establishing the first Sunday School in York Township.

Mrs. Harris is a daughter of the late George Andrews, of Aurora, and sister of the Rev. Alfred Andrews, of Rat Portage Methodist Church. She is of an old established Methodist family of Henstead parish, Suffolk, Eng., her parents coming to Toronto in 1835, where their daughter was born.

Mr. and Mrs. Harris returned to reside in Toronto in 1889, and having settled in their present home, 280 Major Street, at once connected themselves with Trinity Church. Their children were: Annie, who is a member and a teacher in the Sunday School of Trinity Church, and also an active worker in the Epworth League, and Richard G., a bright boy of eleven years, who died of diphtheria on December 17, 1892 (1897).

MISS SMALL.

Miss Small, with her sisters, Miss Jennie and Miss Mattie Small, is of English descent, although of Canadian birth. Their grandparents came from Yorkshire, Eng., and settled in Cobourg, Ont., in the early days of that pretty town. The parents of these young ladies were born and brought up in Cobourg, and were married in St. Peter's Church, of that town. Mrs. Small was a daughter of Mr. Thomas Webster, of Cobourg. Up to the time of their removal to Toronto the family were members of the Anglican Church, but soon after their arrival in the city Mrs. Small became, first, a casual attendant, then a member of Old Richmond Street Church, taking her family with her. Change of residence soon brought her to Elm Street Church, and here Mrs. Small remained for eighteen years after her husband's death one of the most active workers in the various organizations. She was for many years a teacher in the Elm Street Sunday School, then under the superintendence of Mr. Warring Kennedy, and also conducted a young ladies' Bible Class in her own home. She was a member of the Dorcas Society as well, and a generous supporter of all the church charities.

Mrs. Small's eldest son, who was educated at Victoria College, Cobourg, is now engaged in evangelistic service in the Episcopal Church, Brainerd, Minnesota. Her other sons have also remained true to the church of their early childhood and are Anglicans. The daughters, however, being

younger, have remained in the church of their mother's choice, and on settling in their present home united with Trinity Methodist Church, where they are in full membership, although frequent travel has prevented any continued active church work.

MRS. J. T. LEGROW.

Mrs. J. T. Legrow came out from Down County, Ireland, in 1883, and married Mr. Legrow soon after her arrival. Her husband was born and brought up in Broadcove, Newfoundland, where his family were among the earliest Methodists, and strong supporters of the church in the Island. After their marriage Mr. and Mrs. Legrow moved to the northwestern part of the city and united with Bathurst Street Church, where they remained two years. When Trinity Church was inaugurated under Mr. T. W. Jeffery, Mr. Legrow, who had been, prior to his marriage, one of its members in Queen Street Church. and was much attached to this particular pastor, followed him and remained in full membership at Trinity until his (Mr. Legrow) death in 1894.

Mrs. Legrow is in sympathy with all the work of the church and continues in membership although unable to give active service. She has no family.

MRS. W. M. ORR.

Mrs. William M. Orr is the daughter of Mathew Evans, of Armagh County, Ireland. Her parents came to Canada in 1830 and settled in Toronto, where Mr. Evans died in 1853.

Mrs. Orr joined the Methodist Church when she was twenty-one years of age. Soon afterwards she married Mr. William M. Orr, a business man at Hamilton, and for the next twenty-nine years she resided in that city. Mr. Orr was of a family whose Methodism extended back to the time of John Wesley. He was trustee of McNabb Street (now Centenary) Church for several years. Business demands prevented active church work for several years, after which change of residence brought Mr. and Mrs. Orr into fellowship with Simcoe Street Church. Mr. Orr died in Hamilton in 1878.

Three years later Mrs Orr and her family moved to Toronto and united with Queen Street Church, where they remained for four years. Change of residence to their present home brought them into the vicinity of Trinity Church on its inception. They attended the first service of the church held by the Rev. T. W. Jeffery in a tent, and Mrs. Orr has continued in membership ever since. Mrs. Orr is a member of the Ladies' Aid Society and the Women's Missionary Auxiliary.

Her children are Joseph F., who for several years sang in Trinity choir; William E., who was Secretary and Treasurer of the Sunday School for six years, also filled the successive offices of President and Secretary of the Young People's Association; John B., at present engaged in business in Ottawa; Charles E., of Portland, Oregon; Miss Lulu S., who was a member of Trinity and very active in the Sunday School and Young People's Association, and who died in 1890; Annie M., wife of J. C. Smith, of Guelph; Miss Jennie and Miss Mabel, who are at home.

WILLIAM SHEPPARD.

William Sheppard may be considered one of the oldest members of the Methodist Church in Toronto. He was born in County Fermanagh, Ireland, in the year 1810. His parents were influenced into active Methodism by Wesley's preaching, and Mr. Sheppard's earliest memories in connection with the church are those of listening frequently to Gideon Ouseley, Wesley's disciple, whose work in the north of Ireland bore such fruitful results for Methodism.

Mr. Sheppard married in Ireland and came to Canada in 1837, the year of the rebellion, but on account of the disturbed condition of Upper Canada he did not venture to bring his wife at once to Toronto, but remained in Kingston for three years, reaching Toronto in 1840, where he has since resided. Mr. Sheppard has a unique record, inasmuch as he has been successively a member of the three earliest Methodist churches in Toronto.

Upon coming to Toronto in 1840 he united with the old Adelaide Street Church. When the disruption took place between the American and British Methodists, he joined the George Street Church

where for many years he held office as superintendent of the Sunday School. He was succeeded in this office by the late John Macdonald. When Richmond Street Church was erected Mr. Sheppard united with it, and here he remained in membership for many years until that too was pulled down.

His duties as mail clerk on the G.T.R. at this period rendered his church attendance irregular, but he connected himself with Sherbourne Street Church, and there remained until, in 1888, a change of residence brought him within the vicinity of Trinity Church, of which he is a member at the present time.

Mrs. Sheppard (Mary A. Beattie), who died in 1895, was of Irish nationality and a staunch Methodist.

Mr. Sheppard at the advanced age of eighty-seven years is clear of memory, alert and interested in the progress of the church to which he has for so many years belonged, and which he has seen advance with such wonderful pace in Toronto (1897.)

MRS. WILLIAM S. McCULLOUGH.

Mrs. William S. McCullough has been in membership with Trinity Church since its inception under the Rev. T. W. Jeffery, and although her health has not permitted active Church work her interest has been sustained by her children, all of whom are active members of the Church.

Mrs. McCullough is the widow of the late Rev. William S. McCullough, M.A., M.D., a devoted and much beloved minister of the Methodist Church in Canada, who died in Merrickville in 1878 at the early age of thirty-six years.

Mr. McCullough was born in Kemptville, Ontario, and was early consecrated to the ministry by his mother. He entered Victoria College, and after taking his degrees and ordination vows, was appointed to Carleton Place Circuit. Later on, at the instigation of the Rev. Dr. Morley Punshon, he took the degree of M.D. at Queen's University, Kingston, preparatory to going as a missionary to Japan, but was taken suddenly ill and died within a week.

Mrs. McCullough was of Irish descent, a daughter of Thomas Jackson, of Boyd's Settlement. She was baptized and brought up in the Methodist Church. After her husband's death she remained for two years in Merrickville, then removed to Wingham, where she was active in Church work and a teacher in the Sunday School for six years. Removing to Toronto, Mrs. McCullough purchased a pretty residence at 168 Robert Street and joined Trinity Church. Her family consists of two sons and three daughters: William Jackson, engaged in piano interests in Toronto, and who has held the office of Assistant Secretary in Trinity Sunday School; James Sidney Stinson, mining broker in Toronto; Charlotte Tromley, Sunday School Teacher; Miss M. A., Secretary and Organist of class meeting, and teacher in Trinity Sunday School; and Lucy A. Watts McCullough. (Communicated. Ed.)

C. S. JONES.

C. S. Jones is a Canadian by birth, and owns Hamilton as his native city. He is the son of Judge Jones of Brantford, Chairman of the Board of County Judges. His mother is a daughter of the late John Williamson, of Stony Creek. He is of U.E. Loyalist descent.

Colonel Jones is a barrister by profession, and was a member of the Brantford firm of Hardy, Wilkes & Jones. He was also connected with the militia force for twenty-five years, holding command of the Dufferin Rifles of Brantford. In 1890 he came to Toronto to enter the Crown Lands Department, then under the charge of his former partner, the Hon. A. S. Hardy, the present Premier of the Province, leaving both his practice and his military service, but retaining rank in the latter (1897).

Colonel Jones is a member of the Quarterly Board of Trinity Church, and was also for several years President of its Epworth League. He occupied the responsible position of Chairman of the Reception Committee of the great International Epworth League Convention, held in Toronto in July, 1897, and to his efforts and the other members of the Executive the success of the Convention is largely due. His genial manner makes him invaluable in work among the young people. He was for some years Secretary of the Sunday School.

Mrs. Jones, nee Miss Armstrong of Tilsonburg, Ont., is of established Methodist descent. She is interested in the foreign missionary work of the Church, and is also a member of the Barbara Heck Memorial Committee. The family consists of two sons and two daughters.

J. P. BULL.

J. P. Bull is one of the oldest natives of York County. His parents came from Ireland in 1818, and took up land on Davenport Road, west of Wells' Hill. The Davenport Road was equally well known at one time as Bull's Road. The old homestead, known as " Springmount," Davenport Hill, remains in the family.

Mr. Bull was born in 1822. When he attained his majority his father purchased for him the original " Downsview " farm, situated some eight miles from the present city centre, and from which the prosperous farming settlement of Downsview has taken its name. Here Mr. Bull resided for forty years, one of the earliest and most respected of York's pioneers.

Mr. Bull staunchly supported the Methodist Church, from its first services in a little log schoolhouse to those held in the fine substantial brick edifice which exists at Downsview to-day, and to the building of which Mr. Bull contributed largely. The present church was opened by the celebrated divine, Rev. Morley Punshon. In this church, and also in connection with the Methodist Church at large, Mr. Bull has held nearly all the offices possible to a layman. He was for thirty years President of the Bible Society, and for seven years an active member of the Foreign Missionary Committee of the Methodist Church of Canada. Mr. Bull laid the corner-stone of the Centennial Methodist Church of this city.

Mr. Bull has been twice married. His first wife (Miss Carpenter, of Grimsby) he married in November, 1844, she died in 1847, leaving one son, Bartholomew Hill Bull, of Brampton, whose eldest son, W. Perkins Bull, is now a member of the law firm of Gallagher & Bull, of Toronto.

Mr. Bull's second wife (Miss Bishop, of a Somersetshire family) was a singularly beautiful Christian character, and her death, in August, 1896, was a loss deeply mourned, not by her own family alone, but by all who had come under the influence of her strong and deep religious life. Her children are: Mrs. W. P. Page, Mrs. Wesley Clark, Miss Nellie Bull, Miss May Bull, and the late Walter Jeffers Bull, assessor and collector for York Township, who died in July, 1897.

Mr. Bull has twenty-three grandchildren, all of whom have been baptized in the Methodist Church.

Mr. Bull was one of five brothers, the others being the late Dr. Bull, of King; the late Bartholomew Bull, Reeve of York Township for thirteen years; the late Dr. Frank Bull, of Toronto and Thomas Bull, late Clerk of the Peace for York County.

MRS. BRIDGLAND.

Mrs. Bridgland has been an active worker in the women's organizations of Trinity Church since its inception. For two years she was President of the Ladies' Aid Society. She is also a Vice-President of the Woman's Foreign Missionary Society. Previous to her connection with Trinity Church, a long period of her church life, and that of her husband, was spent in association with the Central Methodist Church, Toronto.

Mrs. Bridgland is a daughter of a pioneer minister of the Methodist Church, Rev. R. Jones, and a granddaughter of an officer in the British Army, who came to Canada with his regiment and was given a grant of land near Perth. Her father was only eighteen years old when he was called to preach. He continued in the active service of the ministry for over half a century. During his later years he was Bursar at Victoria College, and he died in Cobourg in 1893 at the ripe age of eighty-two years.

Mrs. Bridgland was born in Colborn, Victoria County. She united with the church in her girlhood days, during revival services in Picton, where much of her early life was spent.

Her husband, Mr. J. A. Bridgland, was in the Government service, and held the office of Super-

intendent of Colonization Roads. Mrs. Bridgland's early married life was spent in Quebec and Ottawa. When Confederation took place, her husband was removed to Toronto.

During Mr. Bridgland's life he held office as Class Leader and Recording Steward in the Central Methodist Church, Toronto, while Mrs. Bridgland was also most active in church work. Mr. Bridgland died in 1881, and a few years later, when Trinty Church was organized, his widow and family united with it.

Mrs. Bridgland has four daughters. Anna, wife of Mr. J. L. Darling, lawyer, of Stratford, (Mrs. Darling has three children, George M., Reginald and Eric ;) Mary Ella Bridgland, Josephine Bridgland, and Mildred, married to Mr. A. R. Walker.

REV. DR. TOVELL.

Rev. Dr. Tovell, the present pastor of Trinity Church (1897), is descended from an old Norfolk (England) family, on his father's side, while his mother is of Irish birth, a native of Armagh, who came out to Canada as a young girl with her parents over half a century ago.

Dr. Tovell was born in Wellington County, Ontario. He joined the Methodist Church at the age of twenty-one years, under the pastorate of Rev. Richard Clark, and his assistant, Rev. James Pearen, B.A., to whose personal influence Dr. Tovell attributes his conversion.

Having decided to enter the ministry, Dr. Tovell took an elective course at Victoria University, after a probationary circuit charge, which included Millbank, Berlin and Georgetown.

Upon leaving college, fully equipped for his work, Dr. Tovell assumed charge of various Toronto churches in succession, Sherbourne Street, Wesley Church, Richmond Street, and Berkeley Street, pastorates which occupied a period of over eleven years. Leaving Toronto, he was appointed to Peterborough charges, where he remained four years, afterward going to St. Paul's Church, St. Catharines, Ontario. Hamilton was the next scene of his labors, where he remained six years ; leaving there for his present pastorate in 1897.

Dr. Tovell is a member of the Senate of Wesley Theological College, Montreal, which institution conferred upon him the degree of D.D. in 1895, when he was President of the Hamilton Conference. He has had the honor of being elected three times in succession as member of the General Conference, which meets only once in four years. He was elected a member of the General Board of Missions, at the General Conference of 1894, held in London.

Dr. Tovell ranks among the earnest, thoughtful and peace-loving servants of the Methodist denomination, one whose ministries have been always successful and conducive to the deeper Christian life of the church.

Mrs. Tovell is a daughter of Mr. T. C. Watkins, of Hamilton. She was brought up in the Methodist faith, is a graduate of Wesleyan Ladies' College, Hamilton, and has been in all church work her husband's supporter. Dr. and Mrs. Tovell have two sons, Norman R. W. and Harold T.

R. A. GRAYDON.

R. A. Graydon was born in County Fermanagh, Ireland, and is Methodist by descent, from parents who attached themselves to Primitive Methodism in the old land in those days when Methodism meant much of the simplicity as well as the social status of the Salvation Army of to-day. Mr. Graydon came to Canada twenty-three years ago and settled in Streetsville, Ont. On coming to Toronto, he connected himself with the Metropolitan Church, under the pastorate of Dr. Potts. Moving to the west end, he became one of the earliest members of Trinity Church, and has been closely connected with it during the ten years since it was established.

He is a member of the Board of Trustees, Quarterly Official Board and active in all its executive work.

Mrs. Graydon, nee Miss Hughes, of Orangeville, belongs to one of the old settled families there. She is also an active worker in the women's organizations of the Church. Both Mr. and Mrs. Graydon are popular because of their frank and genial ways. They have a family of three daughters.

REV. DR. POTTS.

The Rev. Dr. Potts belongs not to any one church or city of the Dominion ; one might even go further, and, in view of his broad Christianity, say that he belongs not even to one denomination, but to the whole of the Christian Church in Canada ; for his work has leaped the boundaries of denominationalism, and his influence extends into all Canadian Christian citizenship. While holding the Methodist church and the ministerial office always highest and first in his regard, yet his strong personality has extended his work into the larger sphere of practical Christian statesmanship. Had Dr. Potts chosen a less spiritual life-work than that of the pulpit, he would to-day have been one of the leading public men of Canada's political and business world.

Dr. Potts was born in 1838, in County Fermanagh, Ireland. He came out to this country at the age of seventeen years, and, pausing to visit friends at Kingston, Ontario, made his way to the Southern States. Later on, he returned to Kingston, and henceforth made his home in Canada.

Although brought up in the English Church, Dr. Potts became a member of the Methodist Church while in Kingston, under the pastorate of the Rev. Dr. Douglas. For a year or two he engaged in business, then, under persuasion of his friends, united with his own strong inclination towards the ministry, he entered Victoria College, and upon the conclusion of his studies there and the usual probationary work, he was appointed assistant to the Rev'd Richard Jones, in London, Ontario. From there he came to Toronto as pastor of Bloor Street church, after which, at the age of twenty-eight years, he was appointed to the Centenary Church in Hamilton.

Between that date and 1886, when he took up his present office of Secretary of the Educational Department of the Church, Dr. Potts became pastor in turn of the leading pulpits of Canada ; first, in St. James Church, Montreal, then the Metropolitan and Elm Street churches of Toronto, after which he returned to the above-named churches for a second term. His pulpit influence during these pastorates has survived in its effect upon the membership of the Toronto churches at large.

In 1886 the office of General Secretary of the Educational work of the Methodist Church in Canada was created, and Dr. Potts was appointed to fill it. "One of its attractions for me," he says, "was that, while compelled to give up pastoral work, I should yet not have to leave the pulpit." In the fulfilment of the duties of this office, Dr. Potts travels yearly over the greater part of the Dominion, preaching and collecting funds in the interest of the colleges and educational work of the church. He is always a welcome guest, and his visits are most stimulating to the cause he represents. The fund has more than doubled itself during the past ten years.

Within the Dominion Dr. Potts has held many church offices. He is a member of the Senate of Victoria University, and also a member of the Board of Montreal Theological College, while his standing among his Toronto ministerial brethren is indicated by the fact that he was elected first President of the Toronto Ministerial Association, which was established in 1878.

Outside of Canada, Dr. Potts is equally well known. Wesleyan University, Ohio, conferred upon him the degree of D. D. in 1878, and for many years he has been one of the two Dominion representatives upon the International Sunday School Lesson Committee. At the last meeting of this influential and important body, held in Philadelphia, Dr. Potts was appointed Chairman, an honor which reflects upon the Canadian ministry at large.

When in Toronto, Dr. Potts may be found busy in his office at Victoria College, which his cordial ways and strong personality makes a very centre for church stimulus and work. His home life is very simple, yet full of family joy and content.

Dr. Potts has two sons, Frank H. Potts and J. Edward Potts of H. M. Customs, and two daughters, Bessie Potts and Edna Rose Potts, young people yet under their father's roof.

MR. AND MRS. G. A. POWELL.

George A. Powell is of Canadian birth and Irish descent. His parents came from Ireland to Canada in 1843 and settled in Wellesley Township, Waterloo County, where they lived for forty

years. The family have been Methodists for generations, and Mr. Powell's father was Class Leader and Trustee in Rusher's Church, Waterloo County, for over a quarter of a century.

Mr. Powell has been a member of the Church since childhood. During his residence in Stratford he was a member of the Central Methodist Church there, holding the offices of Trustee and Usher.

Mrs. Powell (nee Mary Myers) is the daughter of John Myers, of Stratford, an active member of the Central Church in Stratford, being Class Leader, Trustee, Leader of the Choir, and for some years also Sunday School Superintendent. Miss Myers was Organist of the Stratford Church at the early age of thirteen, a position she retained after her marriage with Mr. Powell.

Mr. and Mrs. Powell removed to Toronto in 1891. They united with Trinity Church, and Mrs. Powell received the appointment of Church Organist, a position which she still fills acceptably. Mr. Powell is a member of Trinity Church Choir.

Their children are Ethel Lilian, a member of Trinity Bible Class and Choir. Minnie Pearl and Ruby Myers, both of whom are members of Trinity Church.

MISS WHITE.

This young lady, although of recent membership in Trinity Church, has been connected throughout her life with the Methodist Church in Toronto, and has also helped in much quiet, benevolent work both in the home and foreign missionary work.

Miss White's father left Ireland for Canada when a young man and came at once to Toronto, where he resided for a full half century until his death in 1883.

Miss White's grandparents were brought over from Presbyterianism to the Methodists in Ireland. Her father, therefore, was brought up in the Methodist Church, and upon his arrival in Toronto he at once united with old Adelaide Street Church, where he did active service. Since coming to the city he resided in the northern part and became united with the Central Church, Bloor Street, where he held office for many years as Trustee, Steward and member of various executive boards.

Miss White's mother (Miss Mulholland, of East York) was of Canadian birth and Methodist descent She died when her daughter was a little girl. Miss White united with the Church at an early age, and was a teacher in the Sunday School of Central Church for over twelve years. She was also much interested in the missionary work of the Church.

After her father's death Miss White travelled for some years, and on returning to Toronto united with the Metropolitan Church and became a member of its Woman's Missionary Society.

Upon the completion of her present home on Lowther Avenue, Miss White united with Trinity Church and is a member of its Woman's Auxiliary Missionary Society.

JOHN WILLIAMS.

John Williams comes of English Methodist parentage, and joined the Methodist Church in England when a young man. He was baptized in Bridgewater Street Church, Manchester.

Mr. Williams came out to Canada first in 1870. He was for two years a member of the Centenary Church in Hamilton, and afterwards, for another two years, member of the Oshawa Methodist Church.

Returning to England, Mr. Williams remained thirteen years, and during that time, owing to frequent change of residence, he was connected with various churches—Moor Park Church, Preston; King's Hill Church, Wednesbury, and Brockley Churches, London. He was connected with Brockley Church for six years, and held office as Trustee, Steward and Sunday School Superintendent. Moving to Leicester, he united with the Saxe-Coburg Street Church, where during his three years' connection he took office as Sunday School Superintendent.

Mr. Williams returned to Canada in 1887 and took up residence in Toronto. He has been a member of Trinity Church for eight years, and has occupied office as Class Leader, Envelope Steward

and Usher. He is a member of the Quarterly Board and Treasurer of the Superannuated Ministers' Fund.

Mrs. Williams is a daughter of Mr. J. Braund, of Bideford Devon. Her parents were prominent Methodists, and she united with the Church at the age of thirteen. Her two brothers are local preachers of the Methodist Church in Bideford and prominent in church and temperance work.

Mr. and Mrs. Williams have two children—Fred C., Civil Engineer, Cleveland, Ohio, born December, 1865, and married to Miss Andrews, of Peterborough, England. They have two children —Dorothy, born June, 1894; Jennie E., born January, 1876.

Mr. Williams is associated with the City Engineer's Department, Toronto.

M. H. PETERSON.

M. H. Peterson is a member of the Board of Management and of the Quarterly Board of Trinity Church. Although his recent removal to Toronto makes him one of the newer forces in the church work, yet his long line of Methodist descent, and his active church work in other places entitle him to a leading position in the history of the progress of the Methodist Church in Canada.

Mr. Peterson is a U. E. Loyalist by descent. His great-grandfather, Nicholas Peterson, came from the Mohawk Valley district of New York state in 1776, and was given a grant of land at Adolphustown, Prince Edward County. His grandfather and father were brought up in Adolphustown, but in later years the latter moved to Percy, Northumberland, where Mr. Peterson was born. He lived there until he was twenty-one, then moved to Colborne, where he resided until he came to Toronto.

Mr. Peterson's grandmother on his father's side, was a Howard, and he was related to the donor of High Park, one of the most valuable gifts Toronto ever received.

On his mother's side, Mr. Peterson belongs to the Pettingells, an old English family, who moved across the border in 1812, and also received a grant of land in Prince Edward County.

Mr. Peterson's ancestors on both sides were staunch Methodists. His grandfather's house was the Methodist meeting-house until the first church was built in Adolphustown, and his father was the most prominent Methodist in Prince Edward County, Mr. Peterson became a member of the Church at eighteen years of age, and during his residence in Colborne held the offices of Steward and Trustee.

Mrs. Peterson (nee Miss Laura A. Dorr, daughter of Mr. M. C. Dorr, Northumberland County), is a member of the Ladies' Aid, and life member of the Woman's Foreign Missionary Society of Trinity Church.

MR. AND MRS. T. SOUTHWORTH.

Mr. and Mrs. T. Southworth are among the more recent members of Trinity Church, but have had long and close association with the work of the Methodist Church in Gananoque and Brockville. Mr. Southworth's family are of Unitarian thought and descent. Mrs. Southworth is the daughter of Mr. Wm. Taylor, of Leeds County, Ontario, and sister of Mr. George Taylor, M.P., the well-known Conservative Whip.

Mrs. Southworth's grandparents came with their young family to Canada from Wicklow County, Ireland, early in the century and settled in Lansdowne Township, Leeds, where their grandchildren were born. Mr. Taylor retired from active farming interests early and settled in Gananoque, where his children were brought up. The family have been firm supporters of the Methodist Church for generations, and as a young girl Mrs. Southworth was Sunday School teacher and member of the choir.

Upon her marriage, Mrs. Southworth went to reside in Brockville, and the family resided in this prettiest of Canadian towns for sixteen years, during which time they were in membership with Wall Street Church, and Mrs. Southworth resumed her Sunday School work.

In 1895 Mr. Southworth, who had been for several years editor of the Brockville *Recorder*, was appointed Clerk of Forestry by the Ontario Government, and this necessitated the removal of the family to Toronto, where they at once united with Trinity Church.

Mr. and Mrs. Southworth have three children: William Taylor, Hubert Stanley, and Hazel, all of whom are members of Trinity Church and of the Epworth League.

W. P. PAGE.

W. P. Page is one of the prominent and much esteemed younger members of Trinity Church. He comes of fine Canadian ancestry; in citizenship of the U. E. Loyalist stock; in religion, of the Society of Friends. His great grandfather fought in the Revolutionary War. Mr. Page is of Canadian parentage, and was born in Fonthill, Welland County. In 1885 he joined the Methodist body, under the pastorate of the Rev. Dr. Johnston (now of Washington City, U.S.A.,) when the latter was in charge of Carlton Street Church, and followed him when he removed to the then newly established Trinity Church, in which Mr. Page and his family have remained ever since.

Mr. Page is a member of the Quarterly Board, a successful Class Leader and a Local Preacher. He also holds office as a Trustee of the Church. The influence of his early religious training abides with him in the spirituality and quiet thoughtfulness which characterizes his nature and Church work.

Mr. Page was brought up on one of the fruit farms of the Niagara peninsula. For several years he edited the *Canadian Farmer*. He is now manager of the Sun Saving and Loan Co. He has two little sons and one daughter.

MRS. W. P. PAGE.

Mrs. W. P. Page is her husband's able coadjutor, and the influence of her sweet disposition is felt both in home and Church work. As the daughter of Mr. J. P. Bull, of Downsview, Township of York, now the City of Toronto, Mrs. Page belongs to a long established and loyal Methodist family. Her chief Church work lies in the Sabbath School department, in which for years she has had charge of a class of boys, some of whom have become married men, and yet remain faithful and regular members of her class.

In their charming residence on Walmer Road, Mr. and Mrs. Page, by gracious hospitality, centralize and strengthen their marked influence upon the young people of Trinity Church.

WESLEY CHURCH.

REV. WILLIAM CROSS.

The story of the life of William Cross is full of the early days of Methodism and the times of the "Swaddling Preachers." This was the derisive term applied to those Irish emissaries of Christ, who mounted their horses and rode to the fairs, and from the saddle preached the Gospel.

Mr. Cross was born in the County Cavan, Ireland, in 1832. When nine years old he was converted, the occasion being a visit of a saddle-bag circuit preacher to his father's home. He came to Canada when fourteen years of age, and having received his education, taught school for four years in the County of Wellington, after which he studied for the ministry at Victoria University in Cobourg.

After four years' probationary work he was ordained in Kingston, in 1860, with Revs. E. B. Ryckman, Dr. Parker, Dr. Willoughby, Dr. Henderson and others. In those early days when preachers went afoot, he preached for four years at Elora, Saugeen Road, Wallace, Durham, Aylmer, Erin and Hanover. Then he moved to Saugeen and became a Missionary to the Indians, among whom he spent twenty years, having performed the great work of his life, the work in which his heart entirely lay, among the Iroquois, Delawares, Potowatamies, Chippewas, Senecas and Oneidas. He was much beloved by the Red men; for twenty years his homes never knew key or lock, and even now at this late day, the old Missionary, worn with privation and earnest toil, and suffering from asthma brought on by a life of exposure, receives letters from his Indian brethren beseeching him to return to them again, not to preach, he cannot do that now, they know, but to direct and guide them.

Mr. Cross was superannuated in 1885, and since that time has resided almost continuously in Toronto, and is a worshipper in Wesley Church.

In 1861 he married Margaret, daughter of Rev. Henry Reid, an old pioneer Methodist Minister. Of his family of seven children one is Pastor of an Episcopal Methodist Church in the United States and another is Pastor of a Baptist Congregational Church in Santiago, California, while two of his daughters teach in the Sunday School in Wesley Church (1897).

W. H. AUGER.

W. H. Auger, manager of the Provincial Building and Loan Association, was born in 1849 in the little town of Elora where he received his education and where in 1875 in the Methodist Church he was converted. He became Recording Steward of that Church and was for several years a member of the Trustee Board. Coming to Toronto in 1885 his family worshipped in Broadway Tabernacle and Euclid Avenue, but finally attached themselves to Wesley Church, where Mr. Auger has filled many offices. For three years he was president of the Young People's Association, now the Epworth League. For seven years he has been a member of the Quarterly Board. He is a member of the Board of Trustees and a faithful worker in the Sunday School.

Mr. Auger enjoys the confidence of many leading business men of our city and for over five years he has managed the Provincial Building and Loan Association. Under his careful and able management the business of the Company has flourished and increased, until it is now recognized as one of the leading financial institutions of the city.

GEORGE TILSTON.

George Tilston was born at Salford, England, on August 13th, 1849, where he received his education. His life has been spent entirely in railroad work; for 11 years he was an employee of the Lancashire and Yorkshire Railway in England, and has ever since he came to Canada been a clerk in the Accountant's Department of the G.T.R.

Mr. Tilston's parents were dissenters and he was raised in the Congregational Church, but upon his arrival in Toronto the remoteness of the nearest Church of that denomination making it impossible to worship there, he threw in his lot with the Wesley Church, where his quiet, industrious and consistent life has won him much respect. Here for three years he was Secretary of the Young People's Association, and under the management of himself and Mr. Pepall it flourished wonderfully. He is at present an assistant Class Leader, teaches the First Junior Bible Class in Sunday School, while for many years he has been usher.

He married in Manchester in 1873. His wife is an ardent worker and the departments of Woman's Missionary and Home and Sunday School work occupy a great deal of her time.

JAMES WALKER.

James Walker was born in 1827, in the County of Sligo, Ireland. His ancestors date their connection with the Methodists from the days of John Wesley, and Methodism has been the inspiration of their lives since those early days. In his father's time Gideon Ouseley, the great Irish preacher, was in the zenith of his power.

James' early life was spent farming, which pursuit he followed throughout his life until 1894, when he retired, taking up his residence on Dovercourt Road of this city.

When he was fifteen years of age a social party of some ten or twelve young folks gathered for an evening's enjoyment in his uncle's home. In the midst of the merrymaking—where else would this occur save in an Irish home—a serious strain was introduced, a fervent prayer meeting was held, and every member of the party gave their hearts to God. From this beginning the fire was scattered broadcast and the whole Sligo circuit felt this genuine revival. James Walker was appointed leader of prayer meetings and afterwards leader of a class, and thus began the Christian career of one of the old-time men of God—the local preacher, who will soon be but a memory of the past in Methodism.

In 1851, when twenty-three years of age, he came to Canada and settled near Weston, where he lived for twelve years engaged in the lumber and wood business. Then settling in the County of Peel he farmed there for over thirty years until he retired and came to the city. He worshipped and preached in Jackson's appointment for awhile, afterwards becoming a bulwark in the Wesleyan Church of Weston where he frequently preached. Upon removal to Peel he became a Trustee in Harriston's Church on the Brampton Circuit. For nine years he attended this Church and helped to build the new brick edifice there. For two years, while living near Brampton, he was a worshipper in Grace Church. Then, moving to Malton, he identified himself with Bethany Church, for nineteen years being Trustee. Since coming to Toronto he has been an active member of Wesley Church.

He married Ellen Taylor on the 1st day of January, 1857. His son Henry is Superintendent of Malton Sunday School. Another son, William Wesley, is an ordained Minister of the Methodist Church and is author of two books of travel, "By Northern Lakes" and "An Itinerant in the British Isles."

JOHN BYWATER CUTTELL.

John Bywater Cuttell was born in Toronto, December 31st, 1847. He received his early education in Louisa and Victoria Street Schools. When 13 years of age he became an apprentice in his father's printing office, afterwards becoming a partner there under the name of Thos. Cuttell & Sons. They were located in Leader Lane and for many years did the largest job printing business in the city of that time. About 1874 they sold the business out and John went to Orangeville and established the *Gazette*, which under the name of the *Post* is still published there. After six years residence there he returned to Toronto, and excepting during one year spent at Fort McLeod, Alberta, he has resided here ever since.

His earliest recollections are connected with Bay Street Sunday School, which he attended when a boy. He was converted early in life and the first Church he joined was the Hoonung Mills Circuit. A year afterwards he became a Local Preacher and preached in many places. The early Methodists of Shelburne held their first meetings in the Temperance Hall there, and in this movement Mr. Cuttell became a Class Leader. Here shortly afterwards was erected their first Methodist Church of that place. Upon removing to Orangeville, Mr. Cuttell worshipped in the Primitive Methodist Church, and at the time of the union he was Assistant Superintendent of the Sunday School. Having removed to Toronto, he joined Agnes Street Church and there also he became Assistant Superintendent.

In 1864 he and John Walker, George Manton and others met on the corner of Spadina Avenue and Queen Street on a Sunday afternoon for the purpose of spying out the land and doing mission work. That afternoon they held a prayer meeting upon the steps of Temperance Hall on the corner of Spadina Avenue and Little Richmond Street where they decided to start a Sunday School. The next Sunday they met again and canvassed the district for scholars. In this movement—which finally ended in the building of Euclid Avenue Church, he was librarian for a number of years.

Perhaps Mr. Cuttell's best work was done in Fort McLeod. There upon his arrival, although there was a log church erected to appease the conscience of a wild son in memory of a godly mother, no service had ever been held in it, and only one Methodist family named Grady resided in the town. The Rev. W. Bridgeman was sent at once and for six months six people regularly attended divine service. Then they started a revival. Frequently in the meetings their prayers were drowned by the cursing and blasphemy of the reckless and drunken men who attended. For two weeks the brave little band persevered when some of the wildest characters of the town were redeemed. The movement spread and to-day Methodism flourishes in Fort McLeod.

Mr. Cuttell is now a member of Wesley Church and leads a class on Monday evenings.

AMOS HARRINGTON.

Amos Harrington was born in 1844 in the Township of Scarboro, in the County of York. His parents were of the "Christian" denomination as well as Christians as generally understood. This sect were rather numerous in that section of the country.

Amos stayed upon the farm until 42 years of age, and then moving to Toronto become an employee of the Queen City Fire Insurance Co., where he has been since that time. He was converted in the year 1885, being chiefly influenced thereto by the late Mr. W. H. Howland. He then joined Hillside Church, where he worshipped for two years.

Coming to Toronto he allied himself to Wesley Church where in 1895 he started a class for evangelistic purposes and to-day he has a membership roll of nearly fifty (1897.)

In 1875 he married Hannah Pearse in Scarboro. Her great-grandmother, Mrs. Board, of Somersetshire, England, had ofttimes entertained John Wesley of immortal memory.

Her aunt, Mrs. Hannah Reeves, was undoubtedly the most remarkable woman in the history of Methodism. She was a preacher of great power and of great fame in her day. She labored in England and in the United States, and churches were filled to overflowing by the congregations which turned out to hear this eloquent woman speak. She died in 1868. She married Rev. Wm. Reeves, D.D., and completely eclipsed her husband as a preacher.

DANIEL JOHNSON.

Daniel Johnson was baptized in 1853 in the Church of St. Paul, Wolverhampton, County of Stafford, England. His father died when he was very young, and when sixteen years of age he lost his mother also, who was of the Methodist faith.

He was bound as an apprentice to a lock manufacturer for the long period of nine years, and finished his indentures when twenty-one years old.

Then in Wolverhampton he opened out (in addition to his trade) in the dry goods business and for four years continued there; then he decided to come to Canada, and settled in Toronto. Here he was the first manufacturer of cabinet locks in the city; he has followed in his original occupation ever since, and is now in business on Markham Street, where he manufactures locks for the Grand Trunk and Canadian Pacific railways.

At the early age of nine, under the preaching of Wm. Aske, a Local Preacher, he was converted. When twenty-two years of age he became Poor Steward, and a year afterwards was appointed a Local Preacher, and for two years preached a great deal in the Midland Counties.

Upon coming to Toronto he joined Queen Street Methodist Church, and after a few months, having settled in the West End, he became a worshipper in Wesley where he has been for a period of eighteen years. Of all the Local Preachers now attendiag there, he is the senior adherent of that Church.

DANIEL HYDE.

Daniel Hyde was born in the County of Gloucester in 1824, of Church of England parents, and lived upon the farm until he was twenty-one; then going to London, where he resided for twelve years; after then, in 1857 he came to Canada and farmed.

He was converted in 1858 in Stoney Settlement School House, fifteen miles north of Madoc, under the preaching of J. W. Sloan, and a year afterwards became a Local Preacher. Then for the long period of twenty-three years almost every Sunday he preached the gospel, sometimes driving to far-away Churches in the back settlements with the thermometer far below zero.

Upon moving to Prince Edward County, for nine years he was connected with Bloomfield Circuit where he preached hundreds of times. For eight years he lived in the County of Hastings, eight miles north of Belleville, and did faithful work on the Bayside and Sidney Circuits Coming to Toronto in 1888, he settled in Wesley Church, where he leads a class and teaches in Sunday School. In 1852 in the City of London he married Sarah Wyatt. Their family consists of six sons and four daughters. Their son William John is an ordained minister in the Methodist Episcopal Church of the United States.

MATTHEW BULMER.

Matthew Bulmer was born in Yorkshire, England. His parents died while he was but an infant and he worked upon a farm until twenty years of age, after which he became a carpenter and has followed that trade ever since.

Coming to Canada in 1857 he settled in Brampton where he spent two years, after which he lived in Orangeville for eighteen years, then coming to Toronto where he settled about 1877.

He was converted when fifteen years of age, and two years afterwards became a Local Preacher

He has lived a long life of Christian activity, and is a Methodist of the old-fashioned school.

He was a Class Leader in the Church in Orangeville, and is an ex-Class Leader in Wesley where he has worshipped almost continuously for twenty years (1897).

He was married in London, England, about 40 years ago, and two of his daughters are teachers in Wesley Sunday School (1897).

EMANUEL CORK.

Emanuel Cork was born in 1851 in the County of Prince Edward, and his early life was spent in the country.

When eighteen years of age he embarked in the book business for four years, and travelled much in Canada and the United States. Then having attended the Cobourg Collegiate Institute for a year, he opened out in groceries, which business he has since followed, and for over twenty years Mr. Cork has had neither a fire nor a failure.

He was converted when eighteen years of age in the Bloomfield Methodist Church, under the preaching of Rev. D. L. Brethour. Two years afterwards he became a Local Preacher. During the time of his residence in Thorold he was leader of a class. In Berkeley Street Church, of this city, he was a member of the Quarterly Board, but in King Street Church probably his best efforts for the cause were performed, where he was chiefly instrumental in the enlargement and rebuilding of that Church at the time of the Union of Methodism. He moved to the West End in 1888, opened a store on Dovercourt Road, and has been since that time a quiet and regular worshipper in Wesley Church.

He wedded Annie Campbell in 1877 in the Town of Thorold, where she, too, was a leader of a class of girls. Their family of six children are growing up around them.

REV. W. BURNS.

Rev. W. Burns is the son of a British soldier, who having being discharged at the close of the American War of 1812 14, settled on a farm which he drew from the Government, in the County of Carleton. There, in the year 1828, the subject of our sketch was born and reared amid the plainness and industry of farm life.

At the age of sixteen years he united with the Methodist Church. For a short time he followed the teacher's profession. In 1850 he entered the ministry of the Methodist Church, his first charge being on the banks of the St. Lawrence.

In this work he continued without a break for 43 years. His fields of labor were generally heavy but being of a strong physical constitution he continued in labors abundant. Among his pastoral charges were Augusta, Cornwall, Wilton, Packenham, Oakwood, Brampton, Streetsville, Yonge Street Church, Toronto, Wellington, Cannington and Millbrook.

He received from his brethren the recognition usually given for faithfulness in trusts committed to him, such as Chairman of District, Secretary and President of Conference, etc.

Mr. Burns has been for the last four years enjoying the quietness of superannuation in Toronto, making himself useful in various local ways. His son, R. N. Burns, has labored in the ministry since 1875 (1897).

REV. ROBERT NEWTON BURNS, B.A.

R. N. Burns is the son of Rev. Wm. Burns, the sketch of whose life has just been given.

He was born in Sherbrooke, Ont., on the 26th day of August, 1856. Intellectually he was a bright boy and as a student he made phenomenal progress. When only sixteen years of age he became teacher in a school of some one hundred and nine scholars, and filled the responsibilities of his position with marked credit and ability.

After spending six months in preparatory studies in the Brampton High School, he attended Victoria University. Here his intellectual abilities placed him as a leader in the College. He gradu-

ated with honors in Metaphysics, bore off the Punshon prize, and delivered the valedictory oration. He studied for the ministry and was duly ordained after a probationary term. Mr. Burns' preaching is logical and spiritual. His addresses, replete with historical facts and allusions, show him to be a deep thinker, an insatiable reader and a keen student of human nature. Three times he occupied the pulpits of Toronto churches. In Yonge Street Church he spent a pastorial term during the life-time of Senator Macdonald. In the pulpit of Woodgreen he followed the Rev. W. F. Wilson and in Wesley Church he also spent three years. The social development of his nature and the unaffected simplicity of his manners make him a great favorite with the young among whom he numbers a multitude of friends.

Six months after ordination he wedded Miss Mary J. Crossen, eldest daughter of Mr. James Crossen, the successful car builder of Cobourg. Mr. Crossen was an earnest Christian, the counsellor of preachers, the helper of students and a man of wide philanthropical and sympathetic views.

FENTON E. FITZGERALD.

Fenton E. Fitzgerald was born in London Township, on the 18th December, 1868, his parents being Fenton and Ann, who were both of Canadian extraction and who are both members of the Methodist Church. Fenton always being of a studious disposition and not possessed of a rugged physical nature, which is one of the requisites necessary to following agricultural pursuits, left the farm, coming to London, where he attended London Collegiate Institute, after which he took a course at London Model, from which he went out to follow the teaching profession. For three years he taught in the London Township School and only left it to acquire greater knowledge by taking a course at the Normal School, Toronto, and with acquired ability he came back to his native township where he spent two years and a half teaching, during which time he secured a first class certificate at London Collegiate Institute, which gave him an opportunity of obtaining a better position. Hearing of a vacancy in Ryerson School of this city, for an assistant teacher, Mr. Fitzgerald applied and secured it and for the past three years Mr. Fitzgerald has been filling the place with acceptability.

During the pastorate of the late Rev. H. W. Crews (brother of Rev. A. C. Crews, of Epworth League fame) on the Bryanston Circuit, Mr. Fitzgerald was converted, afterwards associating himself with Wesley Church on the Birr Circuit, where he was engaged as a Sunday School Teacher and President of Epworth League. Coming to Toronto, Mr. Fitzgerald transferred his membership to Wesley Church and at present is engaged in Sabbath School and Epworth League work. On December 26th, 1895, he was married to Miss Elizabeth Walden, of London Township, who is also a member of Wesley Church. Mr. Fitzgerald is a worthy member of two fraternal societies, the Canadian and Independent Foresters.

GEO. SMITH.

George Smith was born in 1832 in Leeds, Yorkshire. In early years he applied himself to the manufacture of wool stock, a business which he has followed throughout his life with considerable success. He was converted at sixteen in the Methodist Church of Leeds, and at twenty became a Local Preacher and a Class Leader. Here, too, he became Superintendent of the Sunday School which showed a membership roll of 800.

Many years ago he left England and came to Canada. He settled in Weston, where he lived for ten years and where he became Superintendent of the Sunday School. Then he moved to Lambton and after living five years there, he finally moved to Toronto and became a member of Wesley Church, where he is an Assistant Class Leader. He was married in 1865, in Leeds, England, and both his sons are members of the Methodist Church.

Mr. Smith is a Local Preacher, and has done yeoman service preaching the Gospel in England and in Canada.

J. J. GRAHAM.

J. J. Graham is known throughout the city as a man of charitable and philanthropic disposition; in fact, one look into his countenance is sufficient to satisfy one that he lives a life of great gentleness

but of steady purpose. He was born in Aurora in 1854, was raised upon the farm, and having received his education in the Public School of that promising town, he embarked in mercantile pursuits.

At the early age of sixteen he was converted in the local church of which Rev. Ed. Barrass was then pastor. Since that time he has lived a life of great usefulness, his gentle manner and his native kindliness of heart winning for him a multitude of friends. He became steward of the church, and at the early age of nineteen was appointed Assistant Superintendent of the Sunday School. Here also he was for several years Teacher of a Bible class. Leaving Aurora he spent nearly three years in the North-West Territories, but came to Toronto in 1884 and became a member of Wesley Church, where he is now a leader of a class, beside which he has charge of the church mission at the corner of Argyle Street and Gladstone Avenue, where he conducts the services. He occupies many positions and his duties now must make him a busy man. He has been for more than three years a member of the Board of Management of the Mimico Victoria Industrial School or boys; he is also on the Board of the Children's Aid Society; and in 1895 he was appointed to succeed the Rev. J. E. Starr as agent for that society. For three years he was on the Board of the West End Y.M.C.A. He was appointed in 1896 as a harbor commissioner to represent the City; and in 1896 he became a C.P.R. director. He is also a member of the local Board of Health. He has represented Ward 6 in the City Council since 1894, and in his first contest he was returned very near the head of the poll. His best work in civic affairs was done as chairman of the Manufacturers' Committee, which position he ably filled for two consecutive years. He has always been a strong advocate of temperence and has since eighteen years of age been a member of some temperance organization.

In 1879 he was married to Miss Lyla Stevenson in the Methodist Church in the town of Aurora, and his charming helpmeet for many years taught the infant class in the same Sunday School. Mrs. Graham is a daughter of the late G. L. Stevenson, of Aurora, one of the pioneer Methodists of that section.

ROBERT AWDE.

Robert Awde is perhaps the most widely-known lay member of the Methodist Church in Toronto. He was born in 1838 in the County of Durham, England, and was baptized and confirmed in the Episcopal Church in Barnard Castle, where his parents worshipped, and where his father, who was a farmer, was Vestryman and Church Warden. In 1868 Robert emigrated to Canada and embarked in the butcher's business on Queen Street, near Spadina Avenue. About 1877 he entered the services of the city and became Inspector of Licenses, Markets and Food, in which capacity he has become one of Toronto's most familiar figures. Mr. Awde was converted in 1868 under the preaching of the Rev. Dr. Hunter. He immediately became an active Christian worker and his career ever since has been one of consecration to the Master whom he learned to serve. He became a Class Leader, taught in the Sunday School and was elected to the Quarterly Board. Wesley Church was built in 1875, and from its dedication Mr. Awde devoted himself to its interests and was one of the original Trustees. He has been Superintendent of the Sunday School since its inception, since which time it has made marvellous progress, and Mr. Awde enjoys the distinction of being Superintendent of the largest Sunday School in Canada. For seven years he was Secretary and Treasurer of the Trust Board and Leader of the Choir, and for sixteen years he was Recording Steward while for over ten years he has been the Leader of a class. In this time he has been the recipient of many addresses and tokens of esteem. On November 15th, 1866, he married Phœbe Rebecca Steward in London, Eng. His wife is a charming lady and an industrious church worker, and their home is one of unbounded hospitality, especially to the workers and preachers of their denomination.

Mr. Awde has since boyhood shown talents of versification of no mean ability. He published a book of poems in London, Eng., which met with a large sale and received many flattering notices in the press, while here in Canada his songs of welcome to the Marquis of Lorne and Princess Louise are in wide circulation and were frequently sung by the school children on public and patriotic

occasions. He has received letters of thanks from the Queen and other members of the Royal Family for his poetic productions, the last being for his jubilee poem, "Our Queen," which has been widely copied by the press of to-day. In the year 1896 the City Council abolished the License Department and transferred Mr. Awde as the Inspector of Food to the Medical Health Department, but in doing so recognized his past services by presenting him with a handsome illuminated congratulatory address.

FRANK HUNNISETT.

Frank Hunnisett first saw the light of day in the village of Westham, County of Sussex, England. His mother dying when he was three years of age, he in his early life was bereft of a mother's care. He was married in Brighton, England, in 1871, and the next year came to Canada where for two years he followed his trade of a bricklayer, afterwards embarking in the butcher business which he followed for fourteen years. Mr. Hunnisett became a member of the Queen Street Church when the Rev. Hugh Johnson was its pastor, but when Wesley Church was erected he cast in his interests with it and has been a worshipper within its walls since its inception. Here he is widely respected. He is Superintendent of the primary department of the Sabbath School. He has been a Class Leader for over seven years. He takes an ardent interest in the French mission in Shaftesbury Hall.

GEORGE BURRY.

George Burry was born in Wiltshire, England, in 1842. His father was a builder, and George having received his education was trained to the same business which he himself has successfully followed throughout life, and among the almost innumerable buildings which he has erected in Toronto, Givens Street School and Hope Street School are worthy of mention.

He lived in London, England, for ten years and there he married. Coming to America in 1870, he lived in Ithaca, N.Y., in Michigan and Virginia, and then came to Toronto.

Mr. Burry was raised in the Episcopal Church, but on coming to Toronto he became an attendant at old Queen Street Methodist Church, but joined Wesley shortly after it was built, and is now one of those who have worshipped there from its inception. Here he has been usher for seventeen years, beside which he is Steward of the Church, a Trustee and member of the Official Board. He is of a gentle, unassuming disposition, and is much beloved in his quiet circles.

GEORGE PEPALL.

George Pepall was born in High Wycombe, Bucks, England, in 1849. He received his education in Birmingham, and at an early age showed signs of intellectual gifts above the average. His father, William Pepall, was a life-long Methodist, and a Class Leader and Local Preacher in that denomination. In 1863 the family left England for Canada, and settled in Montreal, where the elder Mr. Pepall engaged in the manufactu[illegible] of furniture in which business George became a partner. In 1880, however, he entered the emp[illegible] of the Grand Trunk Railway. In 1885 his faithful services and exceptional abilities were recognized and rewarded by appointing him the head clerkship of the freight sheds, at the foot of Yonge Street, which position he has occupied since that time. When living in Montreal, Mr. Pepall worshipped in Point St. Charles Methodist Church, where he was converted, and where he became Secretary of the Sunday School and Missionary Secretary. Moving to Toronto he for awhile attended Elm Street Church, but finally settled down in Wesley. Here he has done noble work, leading a class for three years, and for six years he has been Recording Steward, but it is as a Bible Teacher that Mr. Pepall excels.

He was married in Montreal in 1874 and his wife is the present President of the Women's Auxiliary Missionary Society (1897).

ANDREW BATES.

Andrew Bates was born in the County of Peel, Ontario, in 1849. He was raised on a farm and followed agricultural pursuits for thirty-one years, which life no doubt laid the foundations of his character for honesty and righteousness. He removed from his early home to Trafalgar, in the County

of Halton, where after six and a half years' residence he moved to Toronto. A year after he formed a partnership with Mr. Dodds, and engaged in the undertaking business under the name of Bates & Dodds, and performed a great service to the citizens by breaking the grasping combine of the time, which was charging the public a triple extortionate price. Then began the growth of their business, which, to-day, is perhaps the largest of its kind in our country.

Mr. Bates is a Conservative in politics, and in 1894 and 1895 represented Ward 5 in the City Council. He was converted when seventeen years of age in the Episcopal Methodist Church of Caledon, of which Church the Rev. Thomas Argue was then pastor, and where he soon became Steward and Leader of the Wednesday night prayer meetings.

In the Church at Charleston he became a Class Leader and Superintendent of the Sunday School, and when upon leaving for Halton he was presented by the scholars with a large Bible as a token of their love. In his new home at Trafalgar he became Superintendent of the Bethel Sunday School, when on leaving he was presented with a fine edition of Barnes' Notes, and upon coming to Toronto he allied himself with Wesley, and almost immediately was appointed Class Leader. He is a member of the Quarterly Board there, and has been on the Board of the West End Y.M.C.A. since its inception, beside which he is a membur of the Provincial Board of the Y.M.C.A. For nine years he has been a teacher of the Sunday School in the Central Prison. In 1873, at Caledon he was married to the youngest daughter of the late John Smith, who was orderly to Gen. Brock, and he it was who roused the brave General from his slumbers on October 13th, 1812, the morning of the battle of Queenston Heights.

THOMAS CRAWFORD.

Thomas Crawford, commission merchant, was born in the County of Fermanagh, Ireland, and his early life was spent upon the farm. He was raised under religious influence, and when eleven years old he joined the little Methodist Church of Florence court; when only fourteen years of age he became a Class Leader, perhaps the youngest Class Leader the Methodist Church has ever had within its ranks, and his successful and honorable career has throughout been colored by and based upon his love for the Master's teachings.

In 1865 the family came to Canada and settled in Toronto. Thomas embarked in the cattle export business where his unusual abilities soon won success, and he rapidly became one of the foremost exporters in the country, and in the year 1890 ceased to export and started in the commission business in which he is at present engaged.

Some years ago he allied himself with Wesley Methodist Church, where he was soon appointed a Class Leader. His personal popularity is proved by the fact that he to-day is the leader of one of the largest classes of the church, his roll book showing a membership of about eighty. He is a member of the Quarterly Board and the Board of Trustees; President of this year's Class Leaders' Association; ex-President of the Young People's Society. His honors are many. He is also president of the Metropolitan School of Music and of the Provincial Building and Loan Association. He is a member of the Western Hospital Trust Board and Hon. Pres. of the Rusholme Road Lawn Tennis Club, composed of young people of the church.

In politics Mr. Crawford is a Conservative. In 1892-93 and 1894 he represented Ward No. 5 in the City Council, the last two years of which he was Chairman of the Property Committee; the resignation of which office was made the occasion of the presentation of an illuminated address, in book form, which for elaborate design and beauty of execution is not to be equalled in Toronto. He was elected in 1894 and again in 1898 for the local house in West Toronto.

In 1878 he married Isabella Fyfe, of Denison Avenue, and his family of five children are growing up around him.

Thomas Crawford is a man whom the people delight to honor; a man of herculean build and marked honesty of countenance. In business, in politics, everywhere his wide experience extends; he has gained not only the respect but the personal regard of all classes of men, and he is to-day universally regarded as a type of the highest Christian citizenship which our country can produce..

ARTHUR WELLESLEY SHEFFIELD.

Arthur Wellesley Sheffield was born in 1853, in the township of Lansdowne, in the County of Leeds, of Methodist parentage, and his early life was spent upon the farm. He entered the dry goods business at an early age and has followed it throughout his life. In Walkerton he conducted a store for eight years, in Berlin he kept a store for three years, and the last five years he has travelled for the wholesale house of Gordon, McKay & Co.

He was converted when about 14 years of age under the preaching of Rev. I. B. Howard, in the Methodist Church of Brockville, where he lived for six or seven years.

For many years Mr. Sheffield was Steward in the Church at Walkerton ; he was also Recording Steward in the Church in Berlin. He has been a quiet worshipper for the last five years in Wesley Church and also a member of the Quarterly Official Board.

In 1880 he married Elizabeth Foster in Toronto.

WOODGREEN CHURCH.

CHARLES S. McMAIN.

Charles S. McMain was born in York Township, near Toronto, a little over 54 years ago. His youth was spent in agricultural pursuits, but he early showed a strong love of knowledge and lost no opportunity for self-improvement which came within his reach. At about age twelve he determined to obtain a liberal education, and this he carried into effect in spite of many obstacles and discouragements. He entered the Newmarket Grammar School under the late Samuel Marling, M.A., and soon obtained a first class certificate as Public School teacher. Mr. McMain has been principal of several schools, viz., Clover Hill, Everett, Bell Ewart, Alliston, Brougham and Oshawa. He entered the service of the Toronto School Board in 1883, and has faithfully and successfully performed his duties as teacher.

Mr. McMain has been a member of the Methodist Communion for many years, and soon after coming to the city identified himself with the Woodgreen Church. He is a member of the Quarterly Board and Recording Steward.

He is a Notary Public, a Commissioner of the High Court of Justice, and Issuer of Marriage Licenses.

He married Miss Sarah E. Poole, daughter of the late Rev. Jacob Poole, of Cookstown, County Simcoe, who for many years Superintendent of Schools. They have had four children, two of whom survive.

ALBERT E. RICHERT.

Albert E. Richert was born at West Montrose, County of Waterloo, in 1865, and was educated in the Public School there. He began life's work as clerk in a general store at Bloomingdale, at which occupation he was engaged for three years, and also at New Dundee for one year. At Berlin he was shipping clerk in a shoe factory for three years, and was three years for himself in the picture and house furnishing business. He came to Toronto about seven years ago, and is now in the picture department of the well-known firm of T. Eaton & Co.

Mr. Richert first made a stand on the Christian side of life at West Montrose at about eleven years of age, under the ministry of the Rev. D. B. Sherk of the United Brethren in Christ. The chief positions in active work for the good cause have been Sunday School Teacher, Librarian, Secretary of Sunday School, member of Quarterly Board, Assistant Envelope Steward, and a member of the Church Music Committee.

Mr. Richert married Miss Mary A. Gerrie, of Winterbourne. He takes strong ground on the side of Temperance, is a member of the I O O.F., and Recording Secretary of the Home Circle.

WILLIAM F. HARRIS.

William F. Harris was born at Listowel in the County of Perth in the year 1867. He received the Public School education and then spent two years learning the wood-carving trade, and also

afterwards learnt the cabinet-making. He has worked for such firms as Hess Bros. of Listowel, Kong Bros., Chesley, and the Mount Forest Furniture Factory for four years. Then taking a partner he started business for himself for a time, after which he came to Toronto in 1893, and has been engaged in T. Eaton & Co.'s Furniture Department ever since, and is well pleased with his position.

About eleven years ago he first professed conversion at Chesley Baptist Church, under the Rev. Mr. McKinnon, but joined the Methodist body in Mount Forest, and taught a class of boys for two years and also sang in the choir. He has been teaching for three years at Woodgreen Church, a class of girls. Mr. Harris is also a Class Leader of a Young Ladies' Class, with about 100 names on the roll. He is a steady member of the choir at Woodgreen, and also on the Quarterly Board. He was married in 1890 to Miss Lydia Love, of Mount Forest.

Mr. Harris is a firm believer in the Temperance cause, and has been a member of the Sons of Temperance, and of the R. T. of T. He was also Chief Ranger of the I.O.F. in Mount Forest, Ont

SILAS E. VAN CAMP.

Silas E. Van Camp was born in the County of Dundas, in 1869, and educated at the Public School and the Iroquois High School. After school days Mr. Van Camp started to learn the saw-mill business, and continued at the same until he came to Toronto some five years ago, when he embarked in the bicycle business, and has done very favorably at the King Street East factory. He married Miss Beesley, of Toronto, on the 22nd of May, 1897.

He first took a decided stand for Christianity in 1891, at Van Camp's Mills, Dundas County, where he was secretary of the Sabbath School. He holds the like office at Woodgreen Tabernacle, where both he and Mrs. Van Camp sing in the choir. Mr. Van Camp is a supporter of the strictest principles of Temperance.

PERCY LOVE.

Percy Love, an active member of the Woodgreen Tabernacle, was born on the fourth concession of Markham, near Victoria Square, in the year 1875. He received his education at the Public Schools until he was ten years old, and then came to the Dufferin School, Toronto, until he was fourteen. He then was appointed to his present position under the Government, as clerk in the Registry Office of the Eastern Division of the City of Toronto, where he has been for a term of eight years.

He first took his stand under the Christian banner in the first year of the Rev. W. J. Barkwell's pastorate at the Woodgreen Church, where Mr. Love teaches a class of boys in the Sabbath School. He is also President of the Epworth League, and is always ready to help on the good work. He is strictly on the side of Temperance, and a member of the I.O.G.T., having been Chief Templar, after filling the other offices.

JAMES PERCIVAL.

James Percival is another example of men who have enlisted and fought under two colors, viz., under Christ's banner, and also under the flag of his Queen and country. He was born in London, England, in 1857, and was educated at first in the National Schools, but afterwards in a private boarding school. From his earliest days he always had a strong leaning towards a military career, so much so indeed that he enlisted at twelve years of age in the band of the 91st Highlanders, and served six years with the regiment. When between nineteen and twenty he enlisted again, this time in the 9th Queen's Royal Lancers. In 1873 the regiment went to York, England, and in 1875 to Colchester, and from thence went out to India on H.M.S. *Euphrates*, and were stationed in the Punjab. In 1878 the Afghan war broke out, and Mr. Percival's regiment was ordered through the Khyber Pass, which they fought through, and returned as escort to Sir Frederick Haines, Commander-in-Chief. Then the treaty of peace was signed at Jellalabad, after which the 9th Lancers had orders to join General Roberts, going through the Korum Valley to Cabul, at the eight months' siege of which Mr. Percival was present. Also later on, in the neighborhood of Chadah Valley, he fought in a fierce battle, the enemy being 10,000 strong, the British force consisting of native troops and but one squadron of Lancers. It was a fierce contest, our side losing four guns and retaking them four times in

one day. At the same struggle Mr. Percival had three horses killed under him, and the last horse fell upon him, and as he and another comrade had about given up hope, one of the most heroic feats was performed by the army chaplain, Rev. Mr. Adams, of the Church of England, who, in spite of General Roberts' warning, rode right in among the enemy, and with only a revolver to help him, which he held in one hand, while with the other he successfully rescued at his life's peril Mr. Percival and his comrade. The reverend gentleman received the Victoria Cross for this valorous action. Mr. Percival was on the noted march from Cabul to Candahar, through the Himalayan Mountains, when, with no roads, and against a harassing enemy, they made 350 miles in three weeks, including the capture of Candahar. Altogether he was eleven years in India, and possesses the Afghan medal and two clasps, and the bronze star for the noted march.

He came to Toronto in 1886, and was in the grocery business about two years, and with the Street Railroad Company about nine years, and only gave up the latter owing to his convictions against working on Sunday. He is now travelling for A. & S. Nordheimer, piano warehousemen. Mr. Percival was formerly a member of the English Church, but joined the Methodists at Clinton Street, under Rev. Charles Langford, and has been a member of Woodgreen for the past three years.

He married in 1888 Miss Hannah Wilson, of Pickering. Mrs. Percival is a very busy lady, as a music teacher, was organist at Clinton Street and Zion churches for some time, and has many pupils to instruct. Mr. Percival is strictly on the side of Temperance, and is a member of S.O.E.B.S. and L.O.L.

EDWARD HALES.

Edward Hales was born in Bath, England, in 1849, and educated at the Church of England National Schools. Like very many English-born boys, he inherited a spirit of pluck and daring which led him at the early age of fourteen to enter the Royal Navy, and he went out to the East African station in 1864 on board H.M.S. *Princess Royal*, and afterwards was on board H.M.S. *Orestes*, and then transferred to H.M.S. *Valorous*, on which Commander Law, of Toronto, was Lieutenant. Sergeant Hales served three years and a half in the Royal Navy, and in 1868 he joined the Metropolitan (London) police force, and did duty thus until 1871, in which year he came to Canada and early in 1872 he became a member of the Toronto police force. By steady conduct and strict attention to duty he won promotion to the rank of sergeant, which position he has held in a satisfactory manner for nearly eleven years. Sergeant Hales was married in 1872 to Miss Maggie Jacques of this city.

He first became a member of the Berkeley Street Church, under the pastorate of the Rev. Mr. Poole, but in 1888 he joined the Woodgreen Congregation, as his residence is close to that church. He is on the Quarterly Board and is also a Trustee of Woodgreen Church, and is a hearty supporter of all the good work that is done there. He is a firm adherent of the Temperance cause, and a member of St. Andrew's Lodge, A.F. and A.M.

WILLIAM M. FITZGERALD.

William M. Fitzgerald was born in Toronto in 1857, and educated at the Louisa Street Public School. His first occupation was in the dry goods line, with an old bygone firm of D. S. and B. Adams, at which he worked for five years. He next tried the jewellery business for a few years. He next went to the Dominion Bolt Co. and had charge of the packing department. Mr. Fitzgerald is one of the few survivors of the terrible Humber disaster which occurred in 1884, by which he was terribly injured, as he lay under the engine boiler for about three hours, with two or three other poor fellows who had died from their awful injuries before any could be extricated. He was taken out as much dead as alive, and carefully removed to the hospital, where he lingered in a semi-conscious state for some weeks, but owing to a sound constitution and a kind Providence he came out of his terrible condition at length, and after much surgical attention and great care was enabled after two years to cross the ocean and visit the Old Country.

As with many others who have been so near death's door and yet been saved, Mr. Fitzgerald

says his whole life passed before him from infancy like a flash, in panoramic method, and it awoke him through fear to a sense of his position before God. Thus he was led on to conversion. He first joined Berkeley Street Church under the Rev. J. E. Starr, and affiliated with City Commissioner Coatsworth's class. Upon his removal over the Don, Mr. Fitzgerald joined the Woodgreen Church under the Rev. W. F. Wilson, and has taken a very active part in the work as member of the Quarterly Board and Trustee, Pew Steward, Usher, Sunday morning Class Leader, etc.

He married in 1880 Miss Annie Driscott of Toronto, (whose father kept a blacksmith's shop on the present site of the Court House for years, and where Mr. Fitzgerald lived thirteen years) when they attended Old Richmond Church. He is a pronounced Prohibitionist.

For the past six years he has been unanimously elected Grand Master of the Loyal True Blues, is Past Master of L.O.L. Medcalfe, 781, and present Deputy District Master of East Toronto District. He is also Recorder of Civic Lodge, A.O.U.W.

WILLIAM BARRETT.

William Barrett was "born a Methodist" in County Cavan, Ireland, in the year 1836, and received his education at the Church National Schools. He then followed agricultural pursuits until he came out to Boston, U.S.A., in 1858, and in the fall of that year moved to Montreal. In the noted year (1866) of the Fenian Raid, Mr. Barrett was at the front in No. 6 Co. Prince of Wales Rifles of Montreal. In the year 1868 he came to Toronto, and for two years was a Grand Trunk teamster. After this he started out for himself in the potato business, and is engaged therein at the present time, having been twenty years on Colborne Street and, as he says, "have never assigned, nor had to change my name" (1898).

Mr. Barrett was converted at Queen Street Methodist Church, Mr. Cox being his Class Leader at that time. He then moved east over the Don and has been settled at 267 Broadview Avenue for a long period. He was connected with the Woodgreen cause before there was any church of that name, and he built the first church which held four hundred people, and begged the money to pay for it cash down. This was sold for $400 by Rev. "Father" Carroll, which money was put into the fund for the new church under that venerable pastor. Mr. Barrett was also Treasurer of the Envelope System and General Financier of Woodgreen in former days, and saw the first gas put in, and begged for the means to pay cash for it, the minister at that time being the Rev. Mr. Blackstock. He takes great pride in relating how he and one or two other old pioneers overcame step by step all the numerous obstacles in their way. Mr. Barrett taught in Sunday School and Bible Class, has been a Trustee, and is a member of the Quarterly Board.

He was married to Miss Jane Henderson in 1859 at St. George's Church, Montreal, the Rev. Mr. Burke performing the ceremony.

FREDERICK FLEURY.

Frederick Fleury was born at Mariposa, County of Victoria, Ont., in 1869, and received his education at the Public School, and then at the Oakwood High School. After this he served three years' apprenticeship to the tailoring trade at Lindsay, and was four years as cutter for the Hogg Bros. Then he went to Bowmanville and was three years with Mason Bros. Mr. Fleury has been four years manager at the Salvation Army Tailoring and Dry Goods Department on Albert Street, Toronto, and he has a business stand on Queen Street East over the Don, which is in charge of a competent manager. He was married in 1891 to Miss Thorndike of Oakwood, a member of one of the oldest pioneer families of that district.

Mr. Fleury was converted at Oakwood, under the Rev. Mr. Curts He taught in the Sunday School all the time he was at Bowmanville, and was also President of the Epworth League there, and also held same office at Oakwood for three years. Mrs. Fleury also helped in church work on various committees, such as the Ladies' Aid Society, etc. Mr. Fleury is an out-and-out Temperance man and votes for Prohibition. He is Past Grand of the C.O.O.F., Lecture Master, and has been Vice-Grand of the Toronto District. He is also Secretary of the Canadian Order of Home Circles.

JAMES R. FLEURY.

James R. Fleury was born in the Township of Mariposa, Ont., in 1863, and received his education at the Public School till his father's death. Then he came to Toronto and started to work as porter at the Don Station of the Grand Trunk R.R., at which point he has been employed ever since, and for the past four years has held the position of freight clerk (1897).

Mr. Fleury was married to Miss Heatlie, of Mariposa in 1885, by which union they have had two children, both of whom are living. Mrs. Fleury is an earnest member of the Methodist Church, and they were both converted under the pastorate of the Rev. W. F. Wilson of Woodgreen Tabernacle, and he has been a steady member and supporter of that cause until the present time. It might be stated that on account of his wife's delicate health, Mr. Fleury has not been able to bestow that amount of active interest in the work that he would have so greatly wished. He is a strong Temperance man, and an active member of the C.O.O.F., of which Order he has been elected twice as Treasurer, and holds that post at present. He has also been Noble Grand, and in fact been through all the chairs of office in that Order.

JOHN C. JONES.

John C. Jones was born in Belfast, Ireland, in 1855, of Church of England parents, and was educated at the National Schools, and at the Belfast Academy for three years. After this period of education, he served five years' apprenticeship to the family grocery business, and from thence he transferred to the great dry goods house of Bottomley & Sons, Belfast, where he entered as junior clerk and was afterwards promoted to the position of traveller over the North Western District of Ireland. He was with this firm for seven years and a half. After this he came with his family to Toronto, Canada, and worked for two years with an old bygone firm on Yonge Street, and from thence was made manager of the well-known T. Woodhouse firm, on King Street East, with whom he stayed for nine years, afterwards setting up in the dry goods business for himself, at 765 Queen Street East, where he is doing a prosperous business.

Mr. Jones married in 1890 Miss MacMurray, daughter of Samuel MacMurray, of Elton, Cattarangus County, N.Y.

He was converted in 1878 at the Frederick Street Methodist Church, Belfast, under the Rev. George Wilson, and assisted in the good work as Sunday School teacher, local preacher and leader at cottage meetings. In his Toronto career he first attended Sherbourne Street Church, then he was at Berkeley Street for five years, and assisted in the choir and Sunday School. He has been a member of Woodgreen Church since 1890, and is Assistant Superintendent of the Sunday School; he was five years in the choir, till throat trouble set in. Mr. Jones is a strong advocate of Temperance, a member of the C.O.F., and has been District Master of the Eastern District, Toronto L.O.L., being unanimously elected for two years.

EDWIN JENKINSON.

Edwin Jenkinson was born at Woolwick, England, in 1853, and was educated at Cheltenham Public Schools. He came to Canada with his parents in 1868 and settled in Toronto. He was appointed to a position in the Public Works Department under the John Sandfield MacDonald Government in 1870. He joined the Old Richmond Street Methodist Church, after he had become converted, under the ministry of Rev. Alexander Sutherland.

He married Miss Emiline Hart, the eldest daughter of J. F. Hart, M.A., in 1876.

Mr. Jenkinson was appointed Trustee of Woodgreen Methodist Church and Superintendent of the Sunday School in the year 1880, which office he still holds. He was duly elected by the vote of the citizens of Ward No. 1, to represent their interests at the Toronto Public School Board, during the years 1891-92-93.

YONGE STREET CHURCH.

JOHN MACDONALD, Jr.

John Macdonald was born in 1863 at "Oaklands," the old family residence near Deer Park. He received his early education in Upper Canada College, and when about fifteen years of age entered his father's wholesale house, the management of which since his father's death in 1890 has devolved upon him. He has been a worthy son of a worthy sire. He is 5 feet 11 inches tall, of athletic build, with a ruddy countenance and a Saxon beard.

Since the building of Yonge Street Methodist Church some twenty-four years ago he has attended worship there. In this church he is a Trustee, and he represents the Trustee Board on the Quarterly Board, besides which he is Chairman of the Finance Committee.

Business-like and alert, outspoken and frank, easily approachable on all matters, the responsibilities of his position have fallen on shoulders that bear them well, and one can scarcely measure his far-reaching influence and possibilities, bearing himself as he does as a type of a Christian gentleman.

W. W. JONES.

William Weaver Jones was born in West Derby, England, in 1835.

He with his brother came to Canada in 1856 and settled in Toronto, and for over thirty years he was accountant with Fulton, Michie & Co. In 1888 he was appointed City Auditor by Mayor Clarke, which position he has since filled with conspicuous ability.

In 1867, he joined Elm Street Methodist Church, having been brought to the knowledge of the truths of Christianity under the able preaching of Dr. E. H. Dewart, the ex-editor of the *Christian Guardian*. Here he worshipped until 1872, a member of the Board and a representative of the Church, when he removed to Sherbourne Street where he attended until 1886, and where he became a member of the Quarterly Board, and a Church representative. He now worships in Yonge Street Church. In 1861 he wedded Miss Bilton, daughter of the late Thomas Bilton.

His is a genial nature, with none of the hardness frequently displayed by Church members, the simplicity of his kindly heart and the frankness of his broad, good-humored nature immediately endears him to acquaintances and gains the intimate confidence of his friends.

JOHN CARTER.

John Carter is an Englishman with a true ring about him that reminds you of the race beyond the sea. He was born in the village of Aley, in Lincolnshire, about two and a half miles distant from the home where John Wesley spent his early life, in 1837. His folk were Methodists from its inception, and his father was a life-long follower of the Master, and for many years had a class in the church of their parish. John received his training in retail merchandise, spending many years in a general store after he came to Canada, having been unfortunate enough to lose considerable money in the old land. He spent some time with Mr. Joseph Tait, and the two of them were the most popular Local Preachers in the northern districts, and for many years the hardest-worked laymen in the Central Church.

He was converted to God when eighteen years of age, and soon assumed the ensuing responsibilities, and before he was twenty years of age he became a Local Preacher in the Alford Circuit, and there and in Grimsby Circuit he labored fifteen years in the Master's service, actually travelling thousands of miles during that time. Dearly he loves to recount stories of those early times, and he has an inexhaustible supply of interesting anecdotes and reminiscences.

Driving along his native town one day he was loudly and coarsely accosted by a drunkard, a well-known local character, who was a cruel wife-beater. Something prompted him to leave his rig and face the man, which he did only to be assaulted by him. Extricating himself, however, he addressed the fellow in such an excellent but truthful way that the poor fellow went home, begged

his wife's pardon for all the shameful past, placed the Blue Ribbon badge of Temperance upon his coat lapel, and wears it yet, and is to-day leading a quiet, consistent Christian life.

Upon coming to Canada, in 1881, he joined the Central Church. His services were in much demand, and Davenport, Lambton, Mimico, Thornhill, Buttonville, East York, Willowdale are among the places where he has preached many times. He was a Class Leader in the Old Country and has been the same here for twelve or thirteen years.

In 1877 he wedded Betsy Househan in the town of Louth in England, and their eldest daughter —of whom they have four—teaches in the Yonge Street Methodist Sunday School.

His life has been open, clear cut and pronounced ; it has been a life which has told for God.

The following biographies belong respectively to Elm Street, Metropolitan, Queen Street East, and Wesley Churches. They were accidentally omitted when the various biographical sketches of those churches were compiled and printed.

WARRING KENNEDY.

The subject of this sketch is a native of the County Down, Ireland. He received an excellent education in Londonderry, and commenced his commercial career as an apprentice in a retail dry goods store in the town of Kilrea, Ireland, which place he left after his apprenticeship and went to Belfast, where he remained for ten years, making a reputation for himself for intelligence, application and business knowledge. On reaching Toronto in 1857, which was during one of the greatest commercial crises that this country has ever known, nothing daunted he accepted a subordinate position, but his business aptitude and force of character soon attracted marked attention and his services were eagerly sought after. He entered the employ of the late Senator John Macdonald, where he received rapid promotion and was drawing a very large salary, when in 1869 he formed a partnership with Mr. A. G. Samson and Mr. Alex. Gemmel, both since deceased. Their business reached the large amount of $1,250,000 annual sales. Mr. Kennedy has by persistent labor and application won commercial and other honors of the worthiest description. He has always been an indefatigable worker, not only in business, but in helping along anything that enlisted his sympathy and approbation. He has always been a man of wonderful vitality and energy, delighting to grapple with difficulties, perplexities and toils, earnest and persevering in his zeal for the good of his fellows. He took a leading part in the organization of the Commercial Travellers' Association of Canada in 1871, being one of the charter members, and when the first annual meeting was held he was honored by being elected President, which position he occupied for some years. His interest in the Association never flagged, and when the Commercial Travellers' Mutual Benefit Society was formed in 1881, he was appointed Treasurer, which office he held for eighteen years. As an evidence of his popularity he was elected Alderman in 1871. He displayed remarkable intelligence and an unusual grasp in the management of municipal affairs, so much so that in 1877 he was asked to run for Mayor, and although he was unsuccessful in the contest he polled a very large vote. He was several times urged to enter the political field but declined, much to the chagrin and disappointment of his friends, as he is a ready, fluent and forcible speaker. His fellow countrymen also showed their appreciation of his merits by electing him President of the Irish Protestant Benevolent Society in 1872. Mr. Kennedy is chairman of the Board of the Toronto General Burying Grounds Trust, which embraces Mount Pleasant Cemetery, the Necropolis and Prospect Cemetery. He is also Senior Honorary Secretary, and a Vice-President of the Upper Canada Bible Society, is also a Vice-President of the Board of Management of the House of Industry and Treasurer ; is a member of the Board of Trade and was a member of the Council of the same for two or three years.

Mr. Kennedy's devotion and loyalty to the cause of Methodism are known far and near. As a Local Preacher, Class Leader, Circuit Steward, Trustee and Sabbath School Superintendent, he earn-

ed for himself the esteem and admiration of his co-religionists. He has been on several Conferences Committees, and a delegate from the Toronto Conference to the General Conference, where he always took a prominent part in debates. He is Treasurer of the Sunday School Aid and Extension Fund. At the Toronto Conference in June, 1891, he had the unique honor conferred upon him of being elected Secretary, which is the first instance of a layman occupying that position in the history of the Methodist Church of this continent. He was elected a delegate to the Second Ecumenical Council of the Methodism of the world, which met at Washington, D.C., in October, 1891.

Mr. Kennedy is acceptable as a Local Preacher, and frequently occupies the pulpits of some of the leading Churches. He is always ready for service in any branch of the Church work, and the charitable organizations of the city always rely on him as a warm friend and willing helper. Perhaps no business man in Toronto has more ably filled so many positions with greater credit to himself in the various commercial bodies, companies and institutions with which he has been connected, and is deservedly popular. With extraordinary energy his versatile talents are at the ready command of every good cause affecting public or private interests. In short, Mr. Kennedy is one of those welcome figures, whom to know is to esteem. On January 1st, 1894, Mr. Kennedy was elected Mayor of Toronto by 4,452 majority, being the largest vote ever given for a mayoralty candidate.

REV. JOHN HUNT.

The Rev. John Hunt was born November 5th, 1818, in Lincolnshire, England. His parents, who were loyal Methodists, emigrated to Canada, and landed at Toronto, May, 1832. He was once at the old "White Meeting House," situated on Jordan Street.

Mr. Hunt was converted in 1842, after reading a book entitled "The Existence of God," which completely removed his skeptical ideas and revealed to him God's will concerning his own life. Shortly afterwards he became a Local Preacher, and in 1844 he entered as a Probationer, supplying during the year, Kingston, Bytown and Woodstock. In May, 1845, he was appointed to Goderich

During all these years Mr. Hunt was a diligent student, and often studied his Greek Testament as he ploughed the ground.

During the course of his long ministerial life, Mr. Hunt has been stationed as follows:

Goderich, 1 year.	Toronto, 1 year.
Guelph, 1 " (ordained here in 1848).	
Niagara, 3 years.	Dunnville, 1 "
Nelson and Milton, 4 years.	Yonge St., 3 years.
Whitby, 1 year.	Port Hope, 2 "
Picton, 3 years.	Woodstock, 3 "
Owen Sound, 1 year.	Aurora, 3 "
Yonge St. North, 3 years.	Eglinton, 3 "
Orangeville, 3 "	Streetsville, 3 "
Meaford, 1 year.	

Mr. Hunt, after a faithful ministry extending over a period of forty-one years, was superannuated in 1885. From that time he has lived at No. 150 Wilton Ave. He is still as active in the religious world as ever, and is Methodist Chaplain at the General Hospital, where he preaches every Sunday. A large amount of his time is given to the "Haven," and in visiting the different city hospitals, cheering and comforting "the weary, worn and sad."

Mr. Hunt, though about four-score years, is still as enthusiastic, energetic and industrious as when he first entered the work, and though "the snows of age have fallen upon his head," he realizes "the *best* of all, God is with him."

M. C. HAMBLY.

Matthew C. Hambly was born in 1831 in the City of Halifax, in the Province of Nova Scotia. His parents removed to the County of York when he was three years old, and Matthew's early life was spent upon the farm. When twenty-six years of age he opened a general store in Nobleton, which he carried on for several years.

He removed to Paisley, and for twelve months carried on a soda water business, then removed to the County of Wellington where for seventeen years he kept a general store and post office. In 1885 he removed to Toronto, opened his well-known store on Dundas Street, where he continued until January, 1897.

He was converted when fourteen years of age, in the Church at Nobleton, by Rev. James Edgar, then a Primitive Methodist preacher, where he soon became a Steward and a Class Leader and Superintendent of the Sunday School. He was also Class Leader and Superintendent of the Sunday School for many years in the Church at Stirton, in the County of Wellington.

Upon removing to Toronto he became a member of Wesley Church, where he has worshipped for many years.

In 1852 he wedded Mary A. Holden. Seven children comprise their family. One son, Milton, is Pastor of Bethel Presbyterian Church, of New York, while his daughter Catharine—now Mrs. Auger—leads a class in Wesley Church.

GEORGE ROSSITER.

George Rossiter, of 10 Pape Avenue, was born in the city of Bristol, England, in 1849, and attended the Church of England National Schools, and the Friends' School in the same city. He was brought up in the Society of Friends, and after school-days he learned the trade of brush-making, and worked at the same with his father until the family came to Toronto, Canada, in 1870, where Mr. Rossiter still follows the same business, his factory being at the above address.

His parents were both earnest Christians, and Aaron Rossiter, his father, took an active interest in the Friends' Sunday School in Bristol, by teaching an adult class therein.

His grandfather was a vigorous supporter of the Wesleyan Methodist cause, and was also a brushmaker by trade. In fact, this has been the family business for about one hundred years.

Mr. Rossiter married, in 1873, Miss Davis of this city, the late Rev. Mr. Harris performing the ceremony, and by this union there have been three children, all living, the two sons being engaged in business with their father. Miss Rossiter teaches a class at the Queen East Church Sabbath School, of which the second son is Librarian.

Mr. Rossiter received his first religious impressions when very young. Since he came to Canada he joined the old church at Queen St. East, and has been a member thereof for nearly twenty years, and superintendent of the Sunday School for about eighteen years, having commenced to teach as soon as he joined the Church. He has conducted the choir also for fourteen or fifteen years, and is on the Quarterly and Trustee Boards, and was Treasurer for one year. During the long period of his connection with this church Mr. Rossiter has seen the cause progress very favorably most of the time. When he first assisted in the Sunday School there were about thirty scholars, now the average is one hundred, and the district is by no means thickly populated. He has a life-long record as a temperance man, and is a non-tobacco-user. His father was a member of the United Kingdom Temperance Alliance.

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